The Pastor

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THE COVER depicts Martin Luther defending himself before Charles V at Worms, 1521, after the painting by R. Jericke. Photo: Schoenfeld Collection FROM THREE LIONS.

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EDITORIAL

The One Source of Power

THE IDEA of progress, in the terms which we often prate about it, is an unworthy concern of the Christian Church. While achievement is a good thing, it is not the inevitable result of men's efforts alone, and real progress ought not to be measured in superficial ways. So-called progress can be shown anytime by juggling a few statistics, comparing one year with a previous "bad" year. A pastor or an executive secretary can "prove" to you that the church is going forward by showing you figures to indicate how much better we are doing now than we did in, say, 1930 in such matters as increased membership, higher preacher's salary, and larger budget.

But the spiritual vitality of a church or a man cannot be measured by such standards as these. Spirit is not to be judged through the ordinary senses, for spirit is a matter of faith. We say that the Christian religion is dynamic, and yet we deny this every time we throw our material gains in the balance to show the progress of a church. We mortals can indicate the advance in construction of a sanctuary by the number of stones that have been set in place; but the measure of spiritual life of a congregation is in terms of purpose. When we attempt to measure the progress of the Church by human senses we make it a static thing.

The Christian religion is dynamic and has one Source of power. (One religion is *not* as good as another, though some persons are making an effort to convince us that it *is*.) Christian faith, like electricity, is real only when it is in contact with its Source. Electricity can be harnessed; there can be more of it or less of it, and therefore more or less power; but it cannot be stored as such. When its source of power stops the electricity vanishes: it ceases to exist.

Contact with God is the Power of Christian faith and of the Christian Church. When touch with Him is lost the Church of God becomes only a static institution. We ought to pause, then, once in a while, to ponder some of the ways in which good people and good pastors can lose this contact.

We cut ourselves off from our Source when we cease to be humble either as individuals or as churches. Sometimes we lose our humility when we build cathedrals—or for that matter lesser structures. Now, there is nothing wrong with building a cathedral if it is needed, but there is something wrong with doing so if it gives us a feeling of superiority over our Hebrew fathers who worshiped under a tree, or if we think of the cathedral as in itself a mark of progress over their faith. A congregation may cease to be humble when it thinks that it deserves a better preacher than has been appointed to serve it; or a preacher when he thinks that he deserves a better church than has been assigned to him. Such vanity stands between us and the Source of the life-giving Spirit.

When our religion becomes impersonal, also, the divine-human relationship breaks down. This can happen in a thousand ways. One reason that some churches tend to become machine-like things is that their pastors are expected to serve too many individuals. An ordinary parson cannot possibly minister properly to more than a very few hundred parishioners. Even a genius cannot serve a flock so large as those we find in some of our churches and, even if he could, we are blessed with comparatively few geniuses in the ministry. As religion becomes impersonal the individual becomes just another cog in the wheel. When we think of persons as things our consciences become less clear and noble. It is difficult for God to work through a dull conscience; for, neither a big fault nor a little one can sharply sting it.

Most of all, we lose contact with religion's dynamic when our confidence in the divine Power fails. Dante, in his "Purgatorio" has the poet Virgil to say, ". . . for no other sin did I lose heaven than for not having faith." Without confidence in God's power we can have only false confidence in ourselves. When we think of ourselves as sole masters of our lives, we are but the slaves of our human foibles.

These are but a few of the ways in which we can cut off the life-giving flow. Perhaps you can name a dozen—or a hundred—others. If we become slothful in prayer or study or discipline we are thereby made sluggish in our will to pursue divine goodness. This fault, too, breaks contact with the Source of humanity and renders us of little faith.

The very things by which we tend to measure the church's success—because we can see and touch and feel them—are the things that can break contact with the Power of dynamic faith. But the Power is also our Redeemer. "Horrible were my transgressions," declares a king in Dante's *Divine Comedy*; "but infinite goodness hath such wide arms that it accepteth all that turn to it." So can God save repentant churchmen from their sins today.—***N.S.C.***

Toward a Doctrine of the Church

By HENRY E. KOLBE

The Christian Church, ecumenically and locally, is seriously inhibited today because of inadequate conceptions of its nature, according to the assistant professor of Philosophy, DePauw University, Greencastle, Ind. A needed view, he says, is one "grounded in the prophetic tradition of the Bible."

One of the important factors of the present religious situation is that the sense of "Christendom" or "the domain of Christ" has been almost wholly lacking in our culture.

The word "Christendom" came into use in the Middle Ages to designate lands where Christian principles were supposed to regulate the conduct of men and society. In our day, when the word is used in reference to certain nations, it seems often to be window-dressing rather than an expression of genuine religious conviction. The fundamental presuppositions of our thinking for the most part indicate that specifically Christian principles are playing less and less significant roles in both personal and political life and thought.

The sense of "Christendom" has also been lost in large measure to the church itself. We are ever conscious of the *churches*, the divided fragments of Christianity, but we are not always conscious of the *Church*, the spiritual oneness which lies behind those fragments.

In the light of the disappearing sense of "Christendom" in the social-political sphere and the divisions within the Christian community itself, therefore, it becomes a matter of sheer necessity that Christians go back to the theological roots of their faith in order to see what the Christian gospel really implies.

One of the important theological questions has to do with the nature and function of the Church. Until we arrive at basic agreement as to what the Church is, we cannot remove sectarian divisions and bring about a united Christendom nor can we determine the Church's responsibility in the creation of order in society. In the last analysis what the Church *is* will determine what the Church *ought to do*.

For example, if we regard the Church as an other-worldly institution whose sole purpose is saving individual persons from the "burning city" of a world which is itself beyond redemption, then the Church can be largely oblivious to social problems as such. On the other hand, if we regard the Church as a redemptive society in the world, we cannot ignore the great issues of the social and political order. Rather we must seek to redeem and to Christianize not only individual men and women but society itself. The way we think about the Church, therefore, has significant meaning for the whole range of Christian faith and practice.

I

What, then, is the Church? Let us begin by thinking of three very important yet inadequate conceptions of the Church, noting the significant value and the peculiar danger of each.

(*1*) *The Church as an Institution in Society*. The member of a church lives in a community. He is a member of many different kinds of community groups. What is more natural, then, than that he should come to think of the Church as one among other institutions in society? One joins a church for much the same reasons one joins a lodge or a businessmen's club. A church's duty is largely regarded as that of rendering service as a community agency. It becomes a channel for the relief of misery and need, and in varying degrees it takes an active part in matters of civic and social reform.

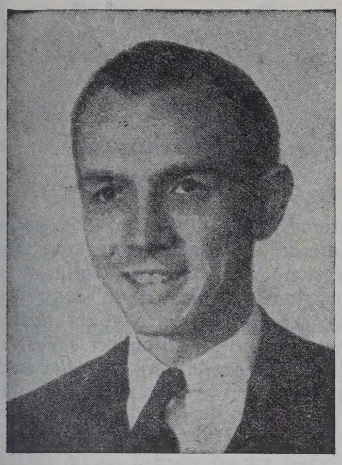
There is significant value in thinking of the Church as a social institution. It cannot cut itself off from the problems which men face in the world. If the Church's responsibility is to serve men in the name of God, it must begin in the community in which it is located. For the Church to fail here is for it to fall short of doing its God-appointed task.

But in stressing this particular meaning of the Church there is the danger that the Church will become *merely* a community institution, so completely immersed in society and blinded by community standards that it will not be able to bring to bear upon the social order any meaningful criticism in the name of a higher ideal.

(*2*) *The Church as a Fellowship*. A second conception of the Church is that it is a fellowship of persons. The phrase of the Apostle's Creed, "I believe in the communion of saints," implies that the Church must be a fellowship which overpasses boundaries of nations and barriers of race or class or culture, binding into one living whole all the followers of Christ in the world. Here the outcast and the lonely may find comradeship, the needy receive help, the tempted be given strength, the fallen be uplifted, and the sorrowing be made glad. This ideal is not always achieved, but it is an essential part of what is required of the Church if it is to be "the communion of saints"—if it is to be in fact the Church.

We see the Church as a fellowship in the congregation on Sunday mornings, in the classes for instruction and study, in the social meetings of one kind or another which are held in the church building or under church auspices. Through these and other means the Church brings men together to share one another's experiences, and thereby to be drawn nearer to one another in spirit and closer in spirit to God.

In the conception of the Church



as the Christian fellowship, we may feel ourselves a part of the eternal movement of the people of God. Here we may find—in "the communion of saints"—a portrayal of the fundamental personal and spiritual unity to which God is calling the divided and warring family of mankind.

There is, however, the real danger that we shall make of the Church simply a hand-shaking "good fellowship," that we shall permit the high moral and spiritual aspects of fellowship to be swept away and replaced by a vacuous sentimentalism which stresses recreation of body more than re-creation of mind and spirit, which emphasizes church dinners rather than the Lord's Supper, which seeks to provide entertainment rather than to lead to worship—the point of continuing concern in a genuinely Christian fellowship.

(3) *The Church as the Organization of Religion.* The Church is unique among human institutions. Other organizations often pay some kind of lip-service to religion, but the Church has for its first, and ultimately for its sole, task the religious orientation of life. Everything that the Church does should point to this one end.

The work of the Church has historically been classified under four main heads: (a) the propagation of the gospel through evangelism and missionary activity; (b) the instruction of Christians through Bible study and other forms of religious education; (c) the rendering of service to man and society in the name of God; and (d) the conduct of worship, through which men are brought into fellowship with one another and with God. To the end that these tasks may be performed efficiently and well, various types of organization have been established, each with responsibility for some particular phase of the total program.

No one can deny or belittle the significance of this conception of the Church. If it is true that our lives are becoming more and more paganized because fundamentally Christian ways of thought and action are increasingly being pushed into the background, the idea of the Church as a uniquely religious organization is one of no mean importance. Without some such institution to stand for and to set forth a specifically religious view of life, Christian ideals might well perish from the earth.

But, again, there is a danger to go along with this unquestioned value. It is that so much emphasis will be placed on the machinery that makes the program go that we shall lose sight of the goals which the program is intended to realize. This danger is ever-present both to the lay members and to the ministry. In thinking of the Church as "the organization of religion," we may place so much stress on "organization" that we lose sight of the "religion" for which purpose the organization exists. And then our church activities degenerate into motion without real religious significance.

Each of the above conceptions of the Church is of significant value. They are even necessary if the Church is to survive and to render meaningful service in the world. But they are not adequate to show forth the full reality of the Church. They all confront us with the common temptation to place so much emphasis on the social, functional, institutional aspects of the Church that we may fail to give due stress to its peculiarly religious, prophetic, and spiritual aspects. In overstressing the human factors, there is the very real danger that we shall overlook the divine.

To these conceptions of the Church, therefore, must be added another interpretation to provide new dimensions of meaning and of depth.

II

The needed view of the Church can come only from a conception which is solidly grounded in the prophetic tradition of the Bible. When we lose sight of the biblical foundation of our faith, we have really ceased to be Christian. When we lose the biblical conception of the Church, we have lost the Church as it is called of God to be. Let us, then, try to get an understanding of, at least, what a biblical doctrine of the Church implies.

(1) *The Church as the Body of Christ.* In I Corinthians 12, Paul speaks of the Church as *the Body of Christ.* Often we interpret this to mean that believers in Christ form one organization or one body, which is the Church. That is, of course, true, but it is not all that the Apostle intended.

We may see the meaning of this term by thinking of our own bodies in relation to our minds or spirits. Speak, write, smile, or wave a hand at a friend. In every instance you use some part of your body. By no other means can you lead others to know what is in your mind or on your heart. Your body, then, may be considered as the instrument or organ through which your spirit expresses itself.

Here we have a clue as to the meaning of the Church as the Body of Christ. It is the organ through which the spirit of Christ is "bodied forth" in the world. It is the agency of incarnation in history—the means by which we are called of God to give flesh and blood to the spirit of Christ in the world of men. The Church as the Body of Christ is the medium through which the Word of God is spoken and the will of God revealed. Its function is not to be an echo of the world, but to be the voice of the eternal God which calls that world to repentance and to redemption.

(2) *The Church as the Mediator of Judgment.* It is not the duty of the Church to proclaim the message that the world wants to hear, but to preach the gospel that comes from God. The Church must always set

forth the demand of God upon man and upon society, declaring that failure to fulfil the terms of this demand constitutes sin and brings down the wrath of God upon the children of disobedience.

The message of the Church is thus first a disturbing message. The very first word on the lips of Jesus as he began his public ministry was *the kingdom of God is at hand: repent* . . . The initial demand of the gospel is that men shall turn away from their ways, the ways of this world, to follow the way of God and of his Kingdom. The first word of the Church, therefore, must disturb men from their complacency and self-contentment, lay bare their sins, and reveal their need for repentance and conversion.

If the Church soft-pedals the stern aspects of the gospel in order to gain a following, it is perforce *not* the Church as it is called of God to be. *Yet it is precisely at this point that the Church in the present day is being very largely derelict in her responsibility to both man and God.* As ministers we have preached and taught about almost everything under the sun *except* the fact of human sin, the nearness and inevitability of divine judgment, and the need for repentance and forgiveness.

Laymen have too frequently desired of the clergy, in the words of Augustine, that they "tickle our ears with lying fables, that they might itch the more." A congregation might refuse to consider a ministerial candidate who insisted on being true to the calling of God rather than be subject to the whims of the people. And in so demanding that the members be pleased, rather than that God's righteous judgment be proclaimed, such a congregation would make it impossible for the Church really to be the Church.

The preaching of the Church, however, must go beyond the stage of disturbance. For the gospel is not condemnation merely; it is also redemption. Jesus said not only *the kingdom . . . is at hand: repent . . .* but also *believe the gospel.* The nearness of the Kingdom of God *is* a cause for repentance, but it is also an occasion for faith and for rejoicing. The gospel *is* a stern message of judgment, but it is also the good news of redemption and reconciliation. The Church, therefore, must speak this second word—the redemptive word of new life in Christ Jesus through faith and commitment.

The Church must never lose sight of the fact that the Christian gospel is a gospel of salvation.

Only the Church as the Body of Christ can speak these words of judgment and of redemption. Ultimately, the ability to speak them both is the test of whether the Church is true to her calling.

(3) The Church as the Channel of Communion Between Man and God. We come now to the Church's function as the channel through which, in a distinctive manner, man enters into communion with God. The Church at worship is most distinctively the Church in its own peculiar reality.

In the Church at worship God speaks to man through the history of faith to which the rites and symbols of the Church bear witness, and particularly through the reading of the Bible, where the revelation of God and the gospel are found.

In the Church at worship man speaks to God in prayer, both when the worshiper himself prays and when the minister prays for the people as their representative or priest. In the Church at worship man speaks to man in the name of God as the preacher proclaims the message of the gospel. In the sermon the preacher speaks not for himself as a person, nor for the congregation as their priest, but for God as His prophet. The purpose of the sermon is to enable men to see themselves and the world in the light of God and to lead them to obey the divine will.

Every moment of worship is in relation to God. When we lose from our services the sense of the reality and the presence of God, we have ceased to worship. We are simply going through motions which may have social or psychological meaning but no religious significance. When the Church fails to be a two-way channel of communion between man and God, then it is no longer the Church of Christ.

[***Continued on page 29***]

You

Armed with the Word of God, young German Christians are seeking their brothers who are sick, disillusioned and lonely. The author, a twenty-two-year-old province youth pastor lives in Berlin-Mariendorf (Western Zone of occupation). He has been in America recently to study youth work here.

THE YEAR 1945 marked a break in our life in Germany. Today you may talk about anything and you will get the same answer: "Yes, before 1945, but now . . ." This break is also true of the youth work in Germany, but here we have another date, the year 1934, when Hitler ordered the different youth organizations to be taken over into The Hitler Youth (H. J.).

Since the beginning of this century we have had many different youth organizations, the first of which was the Hitchhiker movement. I think most of the youth movements all over the world started around 1900. Besides the youth groups in the state churches of Germany we had such organizations as the Y.M.C.A., the Young Men's Work, the high school boys' work, and similar groups for girls. It is significant that most of the older youth movements in Germany were organizations of single sex.

Then, early in 1934, Hitler ordered all youth movements to be taken over by the state, The Hitler Youth. Some of these groups, especially the idealistic groups, did not resist. Some of the political groups became illegal. Most of the church groups, however, ended their organization and made them part of their congregations, as "youth congregations." They were permitted only to read the Bible and sing hymns. Some of these young people went into rural congregations as drama groups and helpers of the confessional church. Many of them became imprisoned for a time.

They learned one thing during the

Work in Germany Today

By FRITZ KRAATZ

time: it is most important to live with the Word of God. You can skip almost anything in your schedule, but you cannot skip the Word of God, i.e., the Truth. Thus increasingly the Word of God became the center of church youth work, with one thing after another disappearing from youth activities. Camps became Bible camps, plays became rare, and the main part of each meeting became the reading and discussion of a part of Scripture.

The year 1945 came. All the ideals came to an end—a sudden and terrible end. The main part of German youth between fourteen and eighteen and up became empty—empty in their souls and minds and imaginations.

After 1945 the church youth groups were among the first to take up work again. They started as young congregations, as missionaries among their fellow youths. Gradually their work has begun to bear fruit.

Some old and some new youth organizations arose. There are the Scouts, the Hitchhikers, the political groups, and some few small idealistic groups. All youth groups in Germany, both ecclesiastical and secular, are now assembled under province, district (county), and city youth councils. The church youth is represented by the province youth pastor who is in charge of the youth work of a state church. [Here I should point out that we do not have a unified state church in Germany. Every province in our country has its own state church.[1] It may be Lutheran or Reformed (Calvinist); or if there are both Lutheran and Reformed congregations in a province, the state church in that province is the "United" Church. However, this does not affect the confession of a single congregation. But if a member of a state church moves from a province of the Reformed Church to a province of the Lutheran Church, he will then become a member of the latter state church.]

The province youth pastor also is the president of the *Jugendkammer*, the church youth board. As a heritage of the old youth organizations, we have different kinds of youth work in the church. A high school boy's needs, for instance, are different from those of a working girl. So this board is made up of specialists and ministers (who are responsible for youth work in their districts in addition to their parish work).

The free churches—such as the Methodist, Baptist, etc.—attend the meetings of the church youth boards.

The church feels responsible for the youth work in young congregations. But how does it work there? What are the difficulties the young missionary runs into before getting a new member of the group, bringing another youngster to Christ? For answers to these questions we have to look at the spiritual condition of the German youth as a whole.

As mentioned before, all the ideals the German youth had were broken at the end of the war. Nihilism has now taken its place in the hearts and minds of most German youth. The lazy ones who do not want to think for themselves find new ideals. With the communist government in Eastern Germany giving them support, this group forces many others with drastic methods to join them. Again the church youth is forced to do nothing but study the Word of the Lord. And we are thankful for that, though it makes our life difficult.

Some bewildered youth go into organizations to have some recreation, to enjoy themselves. Others come together in clubs and small groups to discuss the problems of their life, hoping to find a way out of their dilemma. Here are some of the best ones. Most of the new youth organizations try to lead the way to individualism and self-determinism, which are necessary if democracy is to develop.

There is a very realistic group of German youth. They usually find their way to Christ and into the churches. For nothing is more realistic than Christianity. Ideals break, that is what we have learned, but our faith stands through all the storms of life if it is based on Jesus Christ.

Finally there remains one group that we have not yet discussed. It contains a large number of those who are still alone with their broken ideals, who do not want to talk to anybody. They are the mission field of our young church. They pose an extremely difficult job, for hundreds of thousands of them are unemployed, without a home; and many of them are in the jails. (No one has told them the difference between right and wrong. They have to live, so they get along the best way they can. Often they steal.)

Youth work in Germany today does not consist of meetings with a nice talk, with some singing and reading and discussing. It is a work in the railroad stations, in the jails, in the camps, and in the streets. It is missionary work in its first and most important meaning: Go out into the world. Find your brother in the street, robbed, poor, sick, alone; and then minister to him.

There are not many young adults who can serve as leaders. Many were killed during the war; others are among those who are alone. Few of those that are left are willing to help by sacrificing their time and energy to the work of the Lord. So the younger ones have to take the job. And they do. Sometimes they find it hard to become recognized in a dead congregation. Sometimes they have the support of older members in advice and prayer. It differs. But they manage to work. And they know why they work. It is for Jesus Christ and his kingdom.

This is what encourages us in our work. And you here in America can help us. There are different ways. But do not forget the main thing: Pray for us!

[1] Perhaps "people's church" represents more accurately the name for German state churches.

History and t

Some facts in Reformation history are cogent enough to speak for themselves. The professor of Church History, Westminster Theological Seminary, points to personalities and events of the sixteenth century as lucrative sources for the Reformation sermon. (Reformation Sunday this year is October 29.)

THERE is an old and sometimes harmful habit of thought that separates the prophetic from the scholarly aspects of the ministry. It is a habit nowhere more clearly seen than in preaching that uses history carelessly, and nowhere more harmful than in a Reformation Day sermon that is without good historical foundations. On this day the pitfalls of partisan oratory and denominational breast-beating are wide open, but they can be avoided by faithful use of the facts of history brought to the support of evangelical truth.

It is possible to preach the Protestant heritage in a way that will strengthen Christian conviction without encouraging denominational bigotry or conceit. To do this a sermon on the Reformation ought to have behind it more than a casual look at Luther, Calvin, and Zwingli. It ought to have in it more than vague historical allusions and Protestant clichés if it is to make the Reformation an experience full of meaning for contemporary life.

There seems to be repetitive process in history. With slightly changed colors, the pattern of the present day is repeating with dogged persistence the errors of late medieval ecclesiasticism. Our contemporary struggle with secularism, the infusion of our church life with materialism, the confusion of means and ends, the preoccupation with institutional advancement—these disorders are not new. They were faced by concerned Christians in the sixteenth century. Some of the cures offered then were effective; some failed. The preacher who would heal today's ills should know of the remedies tried in the past. This will involve him in a study of a period that perhaps he has neglected since his seminary days.

There are a few principles fundamental to the use of historical materials any time. Here they may be stated with respect to preaching on themes related to the Reformation.

First, is the history you are putting into your sermon true? To be able to answer this question the preacher may need more time than is usually apportioned to sermon preparation. It will be necessary to check your denominational history against a critical or objective presentation. Reputable historians and interpreters of the Reformation are not hard to find. An hour or two rereading your Walker, Schaff, McNeill, or Smith will refresh your memory and weed your sermon of many historical inaccuracies.

Second, is the history you are using important? Unimportant history may be dismissed as Fosdick dismisses the mediocre sermon: "It could as well be left unsaid." In fact, irrelevant history had better be left unsaid, and some of it *is* irrelevant in preaching. It goes without saying that our congregations are not breathless with eagerness to learn that some race theorists and skull scientists have proved that Luther had (or did not have) Slavic blood in his veins. They are not on the edges of their pews waiting to learn what part Bucer or John Knox had in the 1552 revision of the Book of Common Prayer. One might whip up more interest with something about Henry VIII and Ann Boleyn, but here again relevancy will be the determinant.

Relevancy to what? History is never an end in itself, least of all to the preacher. In so far as it edifies, makes a point (an important point) more clear, gains interest and sustains it, provokes clearer thinking, and underscores a Gospel truth, history is relevant. But statistics, dates, and chronologies can stifle the truth in any sermon; and a history of the Reformation, no matter how accurately done, will not be *preaching* on the Reformation—or on anything else.

Today's preacher, like the reformers, is facing at least two kinds of people. On the one hand are the iconoclasts, religious liberals, rugged individualists, and nonconformists. They are the people who wish to reform the church in their own way and to do it now. They want what the early Separatist, Robert Browne, called "Reformation without tarrying for anie." They are frankly schismatic in action and expect to create a purified church by the quick processes of rupture and surgery. Was it Billy Sunday who said, when accustomed to stroking the cat's fur the wrong way, "If the cat doesn't like it let the cat turn around"?

Now, there are the seeds of schism hidden in every reform. Let the dissenter take stock and count the cost. If his dogma is liable to divide the church, let it be the Gospel truth. There was some pretty ruthless roughshod religious rebellion in the sixteenth century. And not all of it was predicated in the Gospel of love.

On the other hand, the Reformation Day preacher will have in his congregation those chronic conservatives who make sterile every new idea with the breath of suspicion. They resent nothing so much as change. As the restless and impatient dissenter needs to be reminded of the cost of revolt, so these need to know the good of it. At least they may be led to see the pattern of it in Christian history. Perhaps they can be led to hear the prophetic truth as Martin Niemöller proclaimed

eformation Sermon

By DOUGLAS R. CHANDLER

from the text, "The Word of God is not bound." Not bound, let us say, even to form, order, and liturgy. Not bound to the prison of one communion.

There is the breath of Protestant freedom here. Luther broke down walls. To him they were Roman walls, but to us they may have become the walls of denominationalism, and unless we are mired too deeply in our own vested interests, as Luther's Roman church was, we shall attack these walls, too, that the Word of God may be free.

As a kind of preparation for preaching on the Reformation, the minister might well meditate during the building of his sermon on a few facts of Reformation history. Let him recall the ridicule that the church drew upon her head by her complaisant preoccupation with her own institutional needs. People still expect the church to be the church; when she is less (a school, a forum, a society, a "plant") she loses face. Erasmus' *Praise of Folly*, the *Epistles of Obscure Men*, and many a popular song and pamphlet of the sixteenth century made fun of the church, not in contempt of religion or of the Gospel, but in contempt of the lesser good substituted therefor.

There is place for a meditation, too, on the fact that the Protestant Reformation was rooted in an attack on the clergy. (This meditation will furnish little actual sermonic material, but it will be good discipline.) It has been said that there is no vocation in which a man may live so comfortably, succeed so well, and do so little as that of the ministry. Many critics in the sixteenth century felt that this truth was all too commonly illustrated by the clergy of that day.

Now, as then, people forget good pastors and concentrate in their thinking on the bad ones; and now, as always, if ministers expect deference and exemptions, if they become too privileged and too comfortable, and if they are inept and inert, discerning critics will soon remind them that they are living on borrowed time and wasting it.

There are some common faults in the use of history in preaching. They are distortions which need not encumber our preaching on the Reformation. Extravagant praise is one of these. By it Luther wears a halo, or the Holy Spirit, like a dove, rests on his head. Indeed, some early artists did so portray him. Calvin becomes, by this device, the great purifier of worship, theology, and morals. In fact, John Knox did think that Geneva was an earthly paradise —a view not sustained by the experience of many other evangelicals. Zwingli may become the great champion of humanism and intellectual freedom, though Anabaptists bear other witness. By this fault we credit to the Reformation leaders many later Protestant achievements in religious liberty and democracy: the rise of the common man, the separation of church and state, vaguely mixing these up with the Ninety-five Theses and Calvin's *Institutes*.

Debunking, on the other hand, can be as serious a fault in the use of Reformation history. A healthy scepticism, when changed to cynicism, is no longer edifying. It is a concern for historic accuracy that leads some to dwell (sometimes amusingly) on Luther's coarseness, Calvin's sternness, and Knox's roughness. The same fidelity to history should portray these energetic spirits consecrated to God and living by marvelous faith in Him.

There is another error that we, as Protestant preachers, must guard against. It is the all-too-common fault of stressing the great denials of the Reformation instead of the great affirmations. The very meaning of the word Protestant encourages this negativism, and it is true that the movement gave in its beginning large place to rejection. However, papal authority, cult worship, indulgencies, relics, mariolatry, and monasticism are subjects that tempt even the best preachers to the level of heckling, causing them to miss both the need of their people and the heart of Protestantism. John T. McNeill has put this matter simply in this way: "Protestantism can afford to lay aside some of its original negations; it needs to revive most of its original affirmations."

What shall we affirm then in our Reformation Day sermon? The priesthood of all believers is an idea that has far more than antiquarian value. It is still Gospel, broadening the sense of calling, distributing responsibility, and hallowing all of life. This "mutual ministry of all believers" is a scriptural truth. By it every man is called to surrender himself to Christ so that before God he may perform the daily sacrifice of love.

Justification by faith is more than a historic protestation. There are thousands in our churches who need to know the meaning of this joyous experience which rightly belongs at the center of our liturgies, disciplines, and organizations. There is a rising tidal wave of protest against what we call ecclesiastical overhead and politics, and if our churches are to be saved from this churchism it will be through the discovery again of the power of God and of his Spirit within us.

Again, let Reformation Day preaching witness to the authority of the Bible. The errors of literal-

ism and the problems of criticism notwithstanding, the old affirmation still holds: the right of appeal to the Scriptures as the Word of God. This is our authority and our comfort. It has been validated by our history and proved by our experience. When the Gospel is preached, moral energy, spiritual power, and social concern are released, and our times have desperate need of these.

A sermon on the Reformation can be made better by history if that history is *accurate, relevant, and free from the errors of small criticism and negativism.* Is there a place left for what Henry Ward Beecher called the first element of power and success in preaching: imagination? There is, if we may add Beecher's caution against an imagination that is the creator of fiction, and restrain our imagination as to the use and interpretation of facts.

Can you imagine yourself at mass in an English church one morning in 1552, let us say? You have been trained to say your private prayers and to watch the drama. On that morning you are startled into strict attention by some dramatic changes. Instead of hearing *Sursum corda, Habemus ad Dominum, Gratias agamas Domino Deo nostro, Dignum et justum est,* you hear *Lift up your hearts.* And the people about you carry you with them in the response, "We lift them up unto the Lord." And the priest says in good clear English, "Let us give thanks unto the Lord our God," and the people answered, "It is meet and right so to do." On that Reformation morning you probably get the shock of your life when the priest, looking you straight in the eyes, no doubt, says:

"Ye that do truly and earnestly repent of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy Sacrament to your comfort; and devoutly kneeling make your humble confession to Almighty God."

The Protestant Reformation was an event in history. It can be preached as a continuing experience in our churches.

slants on the secular

By JOHN O. GROSS

GAMBLING, according to *Life* (June 19), is big business. With an intake of six billion dollars, it exceeds the combined profits of General Motors, U. S. Steel, and General Electric. It clings to our body politic like a parasite and challanges political parties to attack at their own risk. In the current investigation a vigorous prosecution by the party-in-power could conceivably cut off sources of income for political campaigns and reduce the number of votes in cities where getting the vote out depends upon machine organizations.

But the question, "Could gambling exist without the co-operation, passive or direct, of police and other officers?" has only one answer. Behind failure to enforce law is an apathy on the part of the electorate. Fulton Oursler (in "The Twilight of Honor," *The Reader's Digest,* June, 1950) finds "moral obtuseness" to be the "plague over free government." Sickness of conscience is the sign of moral decay. A democracy demands an inner principle to produce restraint, and it cannot rely upon external restraint.

Those who would save our democracy from communism might well note with Mr. Oursler that abandonment of moral ideals paves the way for communism. Communism, like all other forms of totalitarianism, is built upon a set of external rules, and these are enforced by secret police, concentration camps, and death chambers. Without a sense of moral responsibility a government that is built upon spiritual ideals cannot live. Venality will disrupt a free government. The absence of morality and integrity is our greatest threat and the latent hope of the communist.

THE DEMISE of the conservative newspaper, the *Sun,* of New York, in January, 1950, was explained by many writers in many newspapers. Reason given: financial. But to John S. McKnight in the *Chicago Daily News* (*The New Yorker,* January 28, p. 74), "the setting of the *Sun* was a graphic illustration of what can happen to any newspaper when it lives with a cash register in the place where its editorial heart belongs." This is just another way of saying that both men and newspapers need a propelling power greater than the zeal for money.

A MISSIONARY writes lamenting that some nationals trained for Christian work will permit higher salaries and greater financial returns to lure them away from needed Christian vocations. But this temptation has not been peculiar to any age or people. Demas left Paul when he was in prison because of his love for the world. Some young people trained for the ministry, and vocations in the church such as journalism, education, and medical service, likewise have been known to forsake their early idealism for larger financial returns in the secular world.

The love of money is the root of all evil, even treason. *Life,* in its 1950 Fourth of July issue (p. 54), retells the story of the American Revolution and Benedict Arnold. Why did this brilliant and brave soldier desert the cause of independence? *Life* says for the need of money. Pressed by debts created by "a party-loving wife," he saw no other way out.

When many of the tragedies in both church and state are studied, we find most of them to be connected with financial problems. Inability to manage personal affairs, lack of discipline—and sometimes a disposition to expect concessions or to rationalize when they are not received—generally account for the weakening of devotion to high ideals and their ultimate desertion. Nothing etches away personal integrity more rapidly than efforts to make financial short-cuts.

The author is executive secretary of the Division of Educational Institutions, Methodist Board of Education.

One Church and World Peace

By ROY W. PFAFF

Members of Scranton Methodist Church, Scranton, Iowa, are combatting confusion about global issues by embarking on a study project. Using books that deal with the conflict between the Soviet Union and Western nations, the pastor describes here a study plan that is acquainting his members with facts and problems related to world peace.

AT A time when many, if not most, of the decisions determining the course of national and world life are being made in high places by a comparatively small group of men we are often tempted to say, "Well, what can *we* do!" And with that remark we sometimes seek to justify our concentration of attention and thought upon our own activities, adopting a spectator attitude in public affairs. Too often we listen to the radio newscasts and read newspapers, magazines, and occasional books with the same attitude as sports fans who sometimes cheer wildly and sometimes moan dismally but who are forever barred from actual participation in the game.

This attitude into which we can so easily slip in these day is one of the most insidious and perhaps the most fatal of all the dangers to which our national life and that of the world are now being subjected. On the other hand, a citizenry that is putting forth a serious effort to understand the forces at work in the world and expressing its convictions to its chosen representatives is the *sine qua non* of virile and progressive democratic government.

At this juncture of world history, when the conflict between the Soviet Union and the West is recognized by all peoples everywhere throughout the world as the crucial issue before mankind, it is imperative that we be informed. This conflict is not an elective subject that we may choose or reject according to our individual taste; it is a required subject for all citizens.

The most valuable single aid to an understanding of this conflict that has come to my attention is "The Cold War in Review," an article that appeared in the February issue of THE PASTOR (p. 36). The author, D. F. Fleming, professor of Political Science at Vanderbilt University, wrote the article after taking a year's leave of absence for study of the conflict between the Soviet Union and the West at the Institute for Advanced Study in Princeton, New Jersey. The article consists of a series of about thirty brief reviews of significant books on various phases of the conflict.

When I read the article I was so deeply impressed by it that I handed it to several laymen in the church so they could read it in advance of a meeting of the official board. At the board meeting, the laymen and I expressed our enthusiasm for the article. After brief discussion it was voted that we find out how many of the books described by Professor Fleming were in our public library and that others be purchased by members of the church who cared to buy them. We were eager to have some of these books circulate among the members.

From our local librarian we learned that five of the books were in the public library; the library board voted to buy another. Five persons volunteered to buy other books on Professor Fleming's list in which they were particularly interested. In this way one or more books were available on each aspect of the subject.

In spite of the fact that Easter activities, spring farm work, and other matters hampered our program of study, a good beginning was made before summer. Approximately a dozen persons had read from one to three of the books, and practically all of these people had expressed to me their appreciation of the contribution these books made to their thinking.

To reach a larger number of people it was decided that we invite persons who had read some of the books to give reviews on various occasions. Thus far two of the books have been reviewed at the monthly fellowship meetings of the young adult Sunday school class, with thirty persons attending. Following the reviews, periods of discussion were held; they proved to be both stimulating and interesting. At the close of each meeting it was decided that we have other books reviewed from time to time at our regular monthly fellowship gatherings. With the summer season over (during which the meetings are picnics held in the city park or on some farm), this will be done.

A much larger group will be reached when other reviews are given at our monthly church fellowship suppers. These will be held each month through April, beginning in September. Attendance varies between 75 and 140. In between the reviews of the books the books will be circulated among those who desire to read them for themselves. We believe the book reviews will stimulate reading of the books among those who otherwise might think they were not interested in them.

While it is too early to predict what the total effect of this study program will be, it appears almost certain that at least several dozen persons will read one or more of the books for themselves, and from 150 to 200 persons will hear one or more book reviews and be present for the discussion following during the course of the first year after the program was launched. That the thinking of our people will be stimulated is quite certain, and that various kinds of action may result is quite conceivable. Only time will reveal the full extent of the value of the program.

It may be an ephemeral thing that will not last more than a year or so, and if that happens still it might be difficult to estimate its value for the people of this church. On the other hand, it may prove to be such an effective method of meeting a vital and deeply felt need that it will become a permanent and integral part of the church program.

In view of the extreme gravity of the present world conflict and of the certainty that no immediate or easy solution will be found for it, the best result that could be hoped for would be the re-emergence of something akin to the town meeting, which exerted such a vital and far-reaching influence upon the life of our nation in its earliest days when men were so eager to exercise their newly won freedoms.

However, two major differences should characterize the new program by virtue of the changed historic situation. Now, quite obviously, the study and discussion must deal with the problems related to the emergence of world order, world government, and world peace, rather than with those related to the unity of the colonies and the emergence of a new republic. Also, by virtue of the fact that the Christian Church is the most international of all fellowships now at work in the world in this hour, when world conflict could break out with unprecedented violence and destruction to human life and world civilization, the church must bear the major part of the responsibility of seeking to discover peaceful and adequate solutions for the conflict.

Now is the hour for the Christian Church and individual Christians to accept the incomparable challenge inherent in the beatitude, *Blessed are the peacemakers: for they shall be called the children of God.* Failure to do so could easily be the ultimate and fatal failure of all who profess to be followers of the Prince of Peace. Any or all other successes, which local Christian congregations or the Church of Christ as a whole might enjoy, could easily prove to be irrelevant, or even lethal, if they should divert our attention from the crucial issue of our time: the achievement of a peaceful solution of the conflict in which the Soviet Union and the United States are the two giants confronting each other, with other powers arrayed with one or the other or seeking to maintain strict neutrality.

I do not labor under the illusion that the brief study we have done so far in our local church, or the much more that we hope to do during the coming months, will make a significant contribution toward the achievement of lasting world peace. Furthermore, I am quite sure that there are many local churches that have long been taking seriously this matter to which we are only now beginning to give serious attention at Scranton. However, we will all agree that sporadic attempts along this line by local congregations here and there in our country and in other nations will not suffice when we are dealing with a situation so fraught with danger for the whole world. Nothing less than the concerted and prayerful and continued effort of a great body of Christians should be given to this task of understanding the true nature of the conflict between Soviet Russia and the West and of faithfully, persistently, and courageously applying the teaching of Jesus as we seek to reconcile the differences now dividing our world into two hostile segments.

While the books Professor Fleming listed provide an excellent and broad basis for understanding the conflict, new books are constantly appearing that throw additional light on the problem and give further guidance in its solution. "War and Peace," the forty-two page statement made before the Political Committee of the General Assembly, November 23, 1949, by Dr. Charles Malik, Minister of Lebanon in the United States and Chairman of the Delegation of Lebanon to the Fourth Session of the General Assembly, is a highly objective study of this subject that is so often approached with strong biases for or against. Worth many times the price, it may be secured for only 5 cents by addressing the National Committee for Free Europe, 301 Empire State Building, 350 Fifth Avenue, New York 1, N. Y.

I believe the chief values to be derived from a program of study based upon the list of books reviewed by Professor Fleming are three. (Other books that are objective in their approach to this vital issue, which have appeared in recent months or will appear, should also be included.)

First, such a study puts us in touch with the most reliable sources of information upon this most crucial issue, and right thinking must be based upon sound information rather than misinformation or biased reporting of the facts.

Second, such a program of study should stimulate democratic discussion of this issue, and our democracy shall rise or fall ultimately, depending upon whether its citizens exercise freely the rights for which they repeatedly fight wars.

Third, through study and discussion in churches throughout the country we will arrive at conclusions and convictions as individuals and as groups which should serve as the basis for taking action looking toward the influencing of our representatives in government. They cannot know what the people back home think unless the people back home tell them courteously and regularly. To do these three things would be to demonstrate our faith in democracy most effectively.

The Minister and Music

By MADELINE D. INGRAM

From the vantage point of the choir director, the author observes seven ways in which pastors can take initiative to help change the apathy of many congregations toward hymns, anthems, and organ music. She is minister of music in Memorial Methodist Church, Lynchburg, Va.

IN NEARLY every church periodical of today we find at least a few pages devoted to church music. Increasingly, we realize its necessity in the worship experiences of people, and we are constantly on the alert to make the music of our individual church significant. For too many years church music was felt to be the particular province of the choirs, and the congregation drew farther and farther away from active participation in it. As a result, one can go into church after church where there is little or no hymn singing by the congregation and where people actually turn and stare at any brave soul who dares to open his hymnal and sing!

Not only is there lack of interest felt in hymn singing, but choir anthems and organ music are also treated with indifference. Wide-awake choirs and their directors—and thank heaven for the increasing number of them—are constantly trying to make congregations aware of the great spiritual power of music. Try as hard as they may, however, choirs need help in this undertaking.

The one person whose help is not only important but an absolute necessity is the minister. By example and precept he can not only show how significant he feels music to be, but also how much he is depending upon it in the service. While music is being sung or played, have you ever seen a minister hold whispered conferences with ushers or visiting ministers? Have you seen him hold open a hymnal but gaze about the sanctuary, especially concentrating his gaze on latecomers? Have you ever seen him make a last, flurried review through his sermon notes?

To each of these questions we can all answer with a ringing affirmative. Let us consider some of the ways in which the minister can help enhance the value of music in the church.

1. *By making careful selections of hymns.* Most of our modern hymnals have been carefully revised so that we need not spend too much time in selecting hymns with literary and musical value. It is so easy, though, to select the same hymns for a surprising number of Sundays. Keep a list of hymns used in your church for a year—it may startle you! Our Methodist hymnal is filled with excellent hymns, yet nearly all of us are guilty of using only a few.

2. *By helping to introduce new hymns.* Many congregations look with disfavor upon the learning of new tunes. The minister can use many devices to create interest in the new hymn by telling about the composer, the author, or some interesting bit about the writing of the song. He may find an appropriate time to quote the words during his sermon or prayer.

3. *By preaching sermons on hymn texts.* Sermon texts may be taken directly or indirectly from hymns. The choir director will be delighted to plan music to supplement the theme.

4. *By giving his attention to all the music of the service.* The conscientious organist spends much time and thought on the preludes for each service. Strange as it may seem, many ministers find this a time to open the Bible to the scripture reading for the day, open the hymnal to the first hymn, or arrange their sermon notes. This makes the prelude "background music" which is incidental to the action taking place. No wonder that the people in those churches visit with each other during this period!

No minister would be happy if the choir looked as disinterested during his sermon as he sometimes does when the choir stands to sing an anthem.

5. *By having regular conferences with the choir director.* The pastor and director can work closely together, and they should have mutual understandings and objectives. All services must be worked out in sufficient time to allow each one a chance to do his best.

6. *By making occasional visits to choir rehearsals.* Choirs are made up of hard-working people who are human enough to need encouragement and attention. Talking over plans with them will enlist their interest, then their co-operation.

7. *By having prayer with choirs before services.* This not only helps to get the ideals for each service fresh in the minds of everyone concerned, but it is important in binding choirs and minister into a unit for leadership in the hour to come.

Of course, the minister who has had some opportunities for studying church music has an advantage, but there is no excuse for anyone to remain unenlightened for long. Books and periodicals are being printed in rapidly increasing number, and many of them can be read and studied by the layman. A partial list of helpful books follows:

The Art of Public Worship, by Andrew Blackwood. Abingdon-Cokesbury Press, 1939, $2.

Music and Worship, by Henry W. Davies and Harvey Grace. (Curtis

Brown, N. Y., N. Y.), 1948.

The Choir Loft and the Church Pulpit, by Clarence Dickinson and others. H. W. Gray Co., 1943, $1.50.

Our Hymnody, by Robert G. McCutchan. Abingdon-Cokesbury Press, 1937, $3.50.

Hymns in the Lives of Men, by Robert G. McCutchan. Abingdon-Cokesbury Press, 1945, $1.50.

The Story of the Church's Song, by Millar Patrick. (The Hymn Society of America, New York, N. Y.), 1947, 75 cents.

Lyric Religion, by H. Augustine Smith. Fleming H. Revell Co., 1931, $2.95.

How Prayer Changes Things

By HARRY M. SAVACOOL

Daily prayer for specific objectives is one feature of the Christian Discipline Group, composed of members of the Owego Methodist Church, Owego, N. Y. Pastor Savacool relates the story of the group, and indicates some of the needs that are being met by it.

SOME years age the Owego Methodist Church began conducting a three-day retreat each fall to rekindle the enthusiasm and spiritual interest of its people after the summer letdown. We found these retreats very helpful, but our difficulty was to conserve results. We felt that the spiritual uplift was lost within a month or so. We felt the need of some method of making more permanent and definite the new aspiration which grew out of the retreats.

We decided to ask those whose hearts were stirred during the retreats to enrol definitely for one year in the Christian Discipline Group by which they pledged themselves to a period of devotion each day, definite prayer for their church and pastor, regular attendance at worship services, definite service activity in the church, and personal evangelism.

Experience showed that the difficulty with this plan was that people are prone to forget. Within a few months many seemed to have forgotten their pledges. Another difficulty was that some did not seem to know the needs of their church that should be prayed for; also we did not get the inspiration of knowing that all of us were praying for the same things.

Out of these needs grew a revision of our plan which, we feel, makes it much more effective. The pledge for the 1949-50 season is as follows:

Realizing my need of a deeper spiritual life and of a quickening of the church, I convenant for one year:

1. To spend at least fifteen minutes a day at one time in prayer and personal devotion; to pray definitely each day for my church and its work and for this group, to use *The Upper Room* daily; and in addition to read the Bible reading for the day as suggested in the Sunday school quarterly, or some other page from the Bible.
2. To attend Sunday and midweek services unless prevented by something beyond my control.
3. To give myself to at least one service activity in the church.
4. To have in mind at all times one or more prospects for Christian discipleship and to pray and work for their conversion.

This form is printed in duplicate so that the person enrolling has a copy which he is encouraged to keep in his Bible and to re-read often.

To meet the problem of forgetfulness and to make for intelligent and united prayer, it was decided to send each person in the group a monthly letter of encouragement and reminder, enclosing with it a sheet of suggested subjects of prayer (see figure) for the month. It is suggested that they keep this sheet of suggestions in their Bibles and use it in their prayer period each day. A typical letter is as follows:

Dear friends of the Christian Discipline Group and the Prayer Group:

"Your prayers for the Advent and Christmastide Church Loyalty effort were richly rewarded. We had the largest attendance we have ever had at this season. I am sure that many other of your prayers have helped our church.

MIDWINTER, 1950

SUGGESTIONS FOR THE CHRISTIAN DISCIPLINE GROUP AND THE PRAYER GROUP

At least once each day pray for these specific things for your church.

1. Let us thank God for the answers he has granted us.
2. Pray that our people may realize the obligation and blessing of public worship and attend church in ever greater numbers.
3. Pray that our church will make up its slight deficit in the Sky-Lake and Pensions Fund. There is to be a special offering Jan. 29. Pray for that.
4. Pray that we may have a fine group to receive into the church on Palm Sunday. Select some specific person and pray for his decision for Christ.
5. Pray for the pastor that he may be guided by God and given inspiration and strength.
6. Pray that our Sunday school may grow in numbers and efficiency. Pray for the success of the Leadership Training Course, which is to start in February.
7. Pray for the financial welfare of our church, that our people may be moved to meet its needs, and especially that we may meet our World Service goal (we are now behind in that).
8. Pray for the Woman's Society of Christian Service, that it may grow in numbers and in interest.
9. Pray for the Advance for Christ and His Church in our own church and in the whole denomination, that it may be a great success.
10. Pray for the deepening of the spiritual life of the people of our church and a quickening of interest in all church work.

"Enclosed is your prayer suggestion sheet for the next several weeks. Keep this sheet in your Bible and pray for these specific things every day.

"During the past month we have added two new people to our group. If you have a friend who really believes in prayer and will agree to give fifteen minutes a day to prayer according to our suggestions, let me have his name. Prayer by more and more people is the secret of success for our church. That and nothing else will give us the victory.

"As pastor I have felt the help of your prayers. It is a great encouragement to me to know that a considerable number of our people are praying for me daily. I am very grateful. Sincerely, your pastor . . ."

Soon after we put this plan into operation it occurred to us that it would be a valuable thing to use the shut-ins of the church as a prayer group. Many of the shut-ins were once active church workers, and one of the things that causes them great sorrow is that they feel so useless due to their physical inability to serve in the church. It is a real privilege to the pastor to go about the homes of these shut-ins, explaining to them that, far from being useless, they are really in a position to render the church one of its most needed services—prayer. It is a joy to see their faces light up and their eager acceptance of this opportunity to serve Christ and his Church from their sick rooms. We mail them the same sheet of prayer suggestions each month.

We also have found that there are a few people who are not in a position to accept all of the obligations of the Christian Discipline Group, but who are willing to join in the program of definite prayer for the church. We enrol them as "Prayer Associates" and mail them the suggestion sheet monthly.

We had no doubts about the results from the very start because we believe strongly in the power of prayer, especially in united prayer. It has been a joy to see the prayers of these groups answered month after month. Things which seemed impossible have been accomplished through their petitions.

Work Parties in the Church

By FRED CLOUD

The pastor of the Methodist Church, Bell Buckle, Tenn., suggests that the Christian concept of laboring together can be demonstrated in the church community by organizing groups for special tasks.

WORKING together on church buildings and grounds can generate much enthusiasm for the church's program among laymen. The spirit of comradeship that develops when men of different professions and trades don overalls to wield paint brushes, for example, supplements the unity of spirit that results from shared worship. At least, this has been so in churches I have served.

Work parties are of different types to meet different needs. Following are the types that I have seen get best results.

First, there are building-repair parties. For best results, this requires both men and women: the men paint, plaster, nail, or whatever is required at the church; the women meet at the parsonage to make cookies, coffee, and perhaps candy, which are served to the men at the end of an evening's work—9:30 or 10 P.M. In the course of the two-and-a-half or three hours, the members get better acquainted with each other. I feel that it is important for the pastor to work right alongside the laymen of his church. The sharing of manual labor helps to bridge the gap between pastor and people in a way that nothing else can.

Second, there are church-cleaning parties. This type of work calls for several women and a few men. The men are required for heavy work such as scrubbing the floors or cleaning stove-pipes, while the women dust and polish the pews and pulpit furniture, wash the windows, vacuum the carpets, and make minor repairs such as re-hanging shades or curtains that have fallen. This type party is especially desirable in country churches where there is little or no provision for janitorial help.

Third, there are grounds-improvement parties. A very practicable time for these "workings" is the period of one or two weeks before Decoration Day, May 30. Another time when good response can be obtained is one or two weeks before the summer revival. At these times not only can the obvious improvements —cutting grass, burning weeds and broken tree limbs—be made, but also permanent improvements that have gone abegging for lack of interest at other seasons of the year. For example, we capitalized on the interest of one rural congregation at Decoration Day to raise enough money to instal and completely pay for electric lights in the church.

Other improvements that seem most desirable before the increased congregations of summer revivals are: supplying, or repainting, a sign for the church; building a stone or concrete walk to the door of the church; and replacement of all broken windowpanes. Both men and women will come to these grounds-improvement parties. A fitting conclusion to the morning's work is "dinner on the grounds."

Fourth, there are young people's work parties to repair toys for unfortunate children. In one of my churches, the young people collected broken toys from all over town during the month of November, and in the first weeks of December they met in the parsonage where they cleaned, repaired, painted, and wrapped the toys, which were then placed on the community Christmas tree for those children who would otherwise have received no toys.

Undoubtedly, the types of work parties are great in number. The above are offered merely as suggestive of areas in which laymen can work shoulder-to-shoulder with the pastor, improving church facilities and, at the same time, growing in good churchmanship.

What Is Your Ministry to the Dying?

Here are questionnaires designed to gain information concerning problems that arise in ministry to the dying. In seeking to help pastors with these problems, this information will provide important study data. **(See "Death—the Crown of Life," on page 25 of this issue.)**

FOR some time I have been saying that the ministers in most Protestant churches are not working effectively in their ministry to the dying. While I believe the statement to be true, I am not satisfied with the information we have as to what is being done.

Therefore, I would like to ask your co-operation in finding out, in order that we may better understand what is happening and what problems our ministers are facing. In this way we will be better able to help you with your pastoral tasks. I know that questionnaires are annoying, and that most of you have filled in so many that you have developed an allergy to them. But how many of them give you an opportunity to make a major contribution? These do.

Not only are we asking you to fill them out, but we are asking you to go to the expense of mailing them in. The three questionnaires that follow are part of a larger research project I am conducting that has already revealed some interesting things.

The first questionnaire deals with the over-all ministry in the field of the dying. The second is concerned with a specific ministry to a given person. This is an effort to find out specifically what you are facing and accomplishing. The third has nothing to do with this specific subject; it is separate and distinct. I enclose it here because I think it is important.

(In connection with the research on death and ministry to the dying, I have a questionnaire for laymen. It deals with attitudes toward death. If any of you would like copies of this questionnaire to circulate among your parishioners—and especially if you have some way of getting nonchurchmen to fill it in—please write to me for copies, and these will be sent to you postpaid with return postage provided. This questionnaire makes an excellent basis for opening up what Eric Berne has called "the taboo subject of our generation.")

The fourth questionnaire is for physicians. If your experience is similar to mine, you have discovered that the doctor often makes or breaks the pastor's work in ministering to the dying. The doctor's questionnaire is a short one, consisting of only fourteen questions. There are questions concerning the problem of whether a person should or should not be told if he is facing death, which is the doctor's problem more than it is the minister's. This questionnaire will appear in the November issue.

So I am asking five things: (1) fill in the general questionnaire on ministry to the dying; (2) fill in the specific questionnaire on ministry to a dying person; (3) send in the names and addresses of doctors you think would respond to a letter; (4) write for the general questionnaire "Attitudes Toward Death" if you wish it; (5) fill in the short questionnaire on pastoral care. Send to Russell L. Dicks, c/o THE PASTOR, 810 Broadway, Nashville 2, Tennessee.

The results of this study will be made available in this journal when it is complete. Please use separate sheets of paper in answering the questionnaires. Write only the name of the questionnaire, the question numbers, and your answers.—***R.L.D.***

Ministry to the Dying

The purpose of this questionnaire is to determine the task of ministry to the dying as faced by the Protestant clergy of America with the hope that ways may be discovered of making this ministry more effective.

1. **What is your denomination?**
2. **Where is your church located? Type of church: (rural, suburban, or downtown?) Size of community?**
3. **How large is the congregation you serve?**
4. **How long have you served this congregation?**
5. **Are you the pastor, associate, assistant, special visitor?**
6. **How many of your *regular church members* died within the past twelve months?**
7. **How many of the above members did you minister to during their illness?**
8. **Indicate why you did not minister to the others. Perhaps they died suddenly, or perhaps you did not know of their illness, or were away from the congregation, or were not permitted to see patient because of his severe illness or your own illness, etc. (Please specify, as questions 6, 7, and 8 are most important so far as this study is concerned.)**
9. **How many of these persons were you with at the actual time of death?**
10. **Did you conduct the funerals for these persons?**
11. **Are you called when your parishioners are seriously ill? By whom?**
12. **What have you done to encourage such a practice?**
13. **How many nonmembers did**

you minister to while they were dying during the last twelve months?

14. How did you get into these situations: (requested by patient, family, physician, nurse, social worker, or friend?)
15. How many nonmembers did you conduct funerals for during the past twelve months?

(The following questions are more personal, in an effort to discover the relationship between individual interest and ministry to the dying.)

16. Do you find ministry to the dying difficult? Do you feel uncertain as to what to do? Do you feel uncomfortable because of the emotional situation? Do you feel uncomfortable about the experience of death? If any, what other reason(s)?
17. Do you like people?
18. Do you enjoy pastoral work?
19. What special preparation have you had for pastoral work?
20. What books or magazines have you read on this subject?
21. What is your age?
22. How long have you been in the active ministry?

Ministry to a Dying Person

1. Patient's Initials. Age ___. Sex ___. Color ___.
2. Education (grade school, high school, college, or advanced?)
3. Patient's Occupation?
4. What type of community did the patient live in: rural, small town, or city?
5. Number of brothers and sisters?
6. Place in the family: oldest, middle, or youngest?
7. Religion?
8. Religious background: conservative, liberal, or indifferent?
9. Did patient know he was facing death?
10. If so, how did he find out?
11. How did you as the minister come in contact with patient?
12. Describe your contact with the patient's family—was there a willingness or desire of the family to have you see patient? Did family over-protect patient?
13. What was the attitude of the family toward patient's death: accepting, resentful, pleased, or indifferent?
14. Did family want patient to know of his condition?
15. Number of times patient seen by minister?
16. Over how long a period of time?
17. Did patient die at home or in a hospital?
18. Describe your ministry to patient.
19. What was patient's response?
20. Did you have full co-operation of the physician? Nurse? Describe.
21. Describe patient's death. (How long was he unconscious before death? How much did he suffer? What kind of drugs did he receive? etc.)
22. What was the disease, or the nature of his injury, which caused death?
23. Did your ministry make a difference to the family? In what way?
24. Did you conduct the funeral?
25. Wherein did your ministry fail—or succeed?
26. What was your preparation for this type of ministry?
27. Do you think it was adequate?
28. Describe your own attitude toward death.
29. Wherein did your attitude affect your ministry to this patient?
30. What is your denomination?

Pastoral Care

This is an effort to discover in what areas our pastors are working and how we can be helpful to them in the field of pastoral care.

1. In which of the following areas do you need help (number in order of preference): theories of pastoral care ___; methodology ___; ministry to the sick and dying ___; ministry to the bereaved ___; marital counseling ___; use of allied professional workers, such as social workers, psychiatrists ___; the field of psychiatry ___; use of laymen in pastoral care ___; co-operation between clergy and physicians ___; literature on pastoral care ___; preventive work with children, especially in church school ___?
2. What is the size of your church?
3. Number of Pastors? Lay Callers?
4. How many calls do you average per day? Per week?
5. How many formal counseling interviews do you hold per week?
6. What is the approximate amount of your work-week that is given to pastoral work? One-third, one-half, or one-fourth? If more, how much?
7. What kind of problems do you refer to other professional workers: (Alcoholics ___, psychosis ___, marital difficulty ___, sex information ___, those needing relief ___, name others _____)?
8. Are you called when your parishioners become sick? Dying? By whom?
9. How often do you call on the shut-ins in your church? The aged?
10. How much of your calling time do you give to evangelistic calling?
11. Do you keep records of your pastoral work? Describe.
12. Do you use laymen for calling? If so, what kind of persons do they call upon?
13. What special preparation have you had for your pastoral ministry?
14. What have you read in this field during the last year?
15. What kind of reading material do you distribute?
16. Did you graduate from a theological seminary? When?

Father of the Clinical Pastoral Movement

By FRED EASTMAN

Anton T. Boisen became interested in pastoral care as a result of a nervous collapse. The story of his founding clinical training for pastors is related by the professor of Biography and Drama, Chicago Theological Seminary.

RUSSELL DICKS has asked me to tell briefly the story of the origin of one of the most heartening ventures on the frontiers of religion and something about the man—Anton T. Boisen—who started it. The frontier is the one where pastors are trying to minister to the sick and troubled, not only in private homes but also in hospitals, prisons, infirmaries, and reform schools. I knew the pioneers in this venture when they blazed their first trails.

Forty years ago a pastor received little or no training for such a ministry. If he was a consecrated Christian with a good schooling in Bible, theology, church history, and the rudiments of pastoral care for normal persons, it was thought he needed nothing more than what he would learn on his visits in the homes of his parishioners. But with the increasing complexities of modern life —the stress on nerves and hearts due to wars and depressions and the general depersonalizing of individual life—human beings in great numbers have broken under the strain. They have need of ministers specially trained in understanding the psychological factors that wreck mind and nerves and character.

One of the first to realize this need was Richard C. Cabot, a noted physician and author who also taught in Harvard Divinity School. He had introduced the case method into medical education and had a large share in the inauguration of hospital social work. In 1925 Dr. Cabot published an article in the *Survey Graphic* in which he proposed that something radical be done about this need for better prepared pastors. He suggested that every student for the ministry be given a kind of clinical training for his pastoral work similar to the clinical training a medical student receives during his internship.

Behind Dr. Cabot's proposal lay not only his medical experience but his acquaintance with the work already begun by Anton T. Boisen, a middle-aged minister who had come through a serious nervous breakdown that had confined him for several months in a mental hospital. Boisen had a unique cultural background. His ancestral family tree was heavy with college teachers and presidents. He had graduated from Indiana University, Yale Forestry School, and Union Theological Seminary. He had received a Master's Degree from Harvard University. He had been a sociological investigator for the Presbyterian Department of Country Church Work, had spent five years in the rural pastorate, and had made extensive surveys for the Interchurch World Movement. The collapse of that movement brought to a sudden end his sociological work and precipitated a nervous breakdown.

Being a genuine scholar, he studied his own case and those of his fellow patients; and upon his release from the hospital he enrolled in Harvard University to study further the problem that had confronted him. There he found a group of men admirably suited to guide his thinking—Richard Cabot, Macfie Campbell, William McDougall and Elwood Worcester —all deeply interested in the vagaries of the mind. With their help he prepared himself for a ministry to the mentally ill and, at the same time, for further researches which would be foundational for the more effective training of future ministers.

To have a great goal is one thing; to realize it is quite another. The difficulties he faced were staggering, chief among them the lack of financial resources. On the other hand, he had no family responsibilities.

The first step came when William A. Bryan, superintendent of Worcester State Hospital with its 2200 mental patients, offered him the Protestant chaplaincy of that hospital. Boisen accepted and soon demonstrated that a chaplain giving full time to an intelligent, day-in-and-day-out ministry to mental patients individually and in groups was far more effective than the plan in most hospitals: simply having pastors of local churches come in on Sundays to conduct a worship service.

Next, in June 1925, came the introduction of theological students. There were four that summer, one each from Harvard, Boston, Union, and Chicago. There were four also in 1926. In 1927 there were seven, in 1928 eleven, in 1929 fifteen. These students worked on the wards, at first ten hours a day, then part time only. They wrote letters for patients. They also conducted recreational programs—baseball, play festivals, group singing, checker tournaments. They took walks with patients around the grounds. They made records of their observations. They read up on psychiatry, psychology, and religion. They attended psychiatric staff meetings and had special conferences with Boisen and the medical staff. Through it all they made friends with the patients and with each other.

The financing of this work constituted one of Boisen's major problems. The hospital could pay his modest salary and a limited amount for attendants' wages. It also provided room and board for the students. Other expenses had to be met from outside sources.

Obviously Boisen needed the support of an organization that would help on this financing and enlist the co-operation of theological seminaries, doctors, and ministers. One of his early students, Philip Guiles, who had become so convinced of the value

of the training that he had stayed on with it, volunteered to help secure funds. Fortunately, his own father-in-law, having previously manifested his interest, agreed to make a substantial contribution provided those who had been foremost among Boisen's helpers and advisers would form a corporate body to finance and otherwise promote the work. They agreed.

On January 21, 1930, Richard Cabot, Henry Wise Hobson (now Episcopal Bishop of Southern Ohio), Samuel Eliot of the Arlington Street Unitarian Church of Boston, William A. Healy of the Judge Baker Foundation, and Ashely Day Leavitt of the Harvard Congregational Church of Brookline met in the study of Dr. Eliot, adopted a constitution and by-laws, and signed the incorporation papers for The Council for Clinical Training of Theological Students. Philip Guiles was made the executive secretary and Helen Flanders Dunbar, of the 1925 group, the medical director.

An important fact needs stressing at this point. The founders made it clear to every student that he must not think of himself as under training to become a psychoanalyst or a psychiatrist. That would take years of specialized graduate work in the proper institutions. The Council aimed only at bringing the minister-to-be face to face with human misery in various institutions and there, under competent supervision, to accomplish three things:

"1. To open his eyes to the real problems of men and women and to develop in him methods of observation which will make him competent as an investigator of the forces with which religion has to do and of the laws which govern these forces;

"2. To train him in the art of helping people out of trouble and enabling them to find spiritual health;

"3. To bring about a greater degree of mutual understanding among the professional groups which are concerned with the personal problems of men."

Underlying these aims and the whole undertaking were three assumptions which Anton Boisen stated:

"1. That the living human documents are the primary sources for any intelligent attempt to understand human nature;

"2. That the study of human ills in their terminal stages is a most important means of enabling us to grapple with them in their more complex incipient stages.

"3. That service and understanding go hand in hand. Without true understanding it is impossible to render effective service in that which concerns the spiritual life, and only to those who come with the motive of service will the doors open into the sanctuaries of life."

While the founders agreed upon these major objectives, they differed on others. Cabot thought that the main emphasis upon the training of the students should be placed upon developing ability and skill in dealing with persons afflicted with bodily troubles—the ill or dying, the blind or deaf, the otherwise disabled. He, therefore, preferred to see most students trained in general hospitals.

Boisen, on the other hand, was chiefly concerned with mental hospitals where the students would come in contact with types of mental illness in which patients were breaking or had broken under the strain of moral or spiritual crises. In such cases, he held, they could see the problem of sin and salvation in flesh and blood. He had—and still has—the conviction that a minister in his parish is dealing all the time with the problem of mental health and that he meets a large number of persons in the incipient stages of mental trouble; he should therefore be trained to recognize them and help the troubled person in his struggle for mental health.

Both points of view—Dr. Cabot's and Mr. Boisen's—had validity, and the students were given their choice as to which kind of training they preferred. Some of them chose both and put in the extra time required.

The State Hospital at Elgin, Illinois, caring for 3600 mental patients, called Boisen to become its chaplain. He had been offering courses on religion and mental health at the Chicago Theological Seminary for some years. He could continue these and make the Elgin Hospital not only a training center for the Council but a basis for fundamental research, a

Anton T. Boisen

laboratory where theological students could discover fresh insights which would bear upon their work as students and as ministers. So he accepted the call and served both institutions until his retirement. And in his retirement he continues his researches. Out of them have come his great book, *The Exploration of the Inner World* (1937), his manual for pastors, *Problems in Religion and Life* (Abingdon-Cokesbury Press, 1946), his service book for hospitals, *Hymns of Hope and Courage* (1930). Just now he is completing another book.

Meanwhile the movement for the clinical training of theological students has grown steadily. There are now some thirty training centers where 140 theological students from twenty-five seminaries work for periods ranging from five weeks to twelve months preparing themselves for more adequate service as pastors of churches and as specialized workers in hospitals and reformatories. More than 2,500 students have availed themselves of the opportunity to study in these centers.

Boisen has thus spearheaded the way to a field of far-reaching importance. His constant emphasis upon the firsthand study of persons in difficulty has brought forth published works of real significance by those who have been associated with him. These include such contributions as Flanders Dunbar's *Emotions and Bodily Changes* (Columbia Univ. Press, 1935), *Psychosomatic Diagnosis* (Harper & Bros., 1943), and *Mind and Body* (Random House,

1947); Russell Dicks' *Art of Ministering to the Sick* (Macmillan Co., 1936), which he wrote in collaboration with Dr. Cabot, his *Pastoral Work and Personal Counseling* (Macmillan Co., 1949), and *My Faith Looks Up* (Westminster Press, 1950) and his monthly department in THE PASTOR; Carroll Wise's *Religion in Illness and Health* (Harper & Bros., 1942) and Seward Hiltner's *Religion and Health* (Macmillan Co., 1943) and his newest book, *Pastoral Counseling* (Abingdon-Cokesbury Press, 1949).

Many of his former students now hold positions of strategic importance. For example, Donald Beatty is in charge of the training of chaplains for the Veterans' Administration; Wayne Hunter is associate director of the Chaplains' Training School at Carlisle Barracks, Pa.; Harold Hildreth is chief psychologist for the Veterans' Administration; Fred Kuether is executive secretary of the Council for Clinical Training; Seward Hiltner for the past twelve years has been Secretary of the Federal Council of Churches' Commission on Religion and Mental Health and is now leaving that position to join the Federated Theological Faculty of the University of Chicago.

But the vast majority of the students have remained in the pastorate, as Boisen and the Council intended from the beginning. The grateful testimonies of these pastors cheer the Council leaders when the going gets tough. And they warm the heart of their spiritual godfather who started this great adventure. Here is but one sample:

"I have found my clinical training increasingly helpful in understanding the reactions of the people to whom I seek to minister. Instead of becoming discouraged, I realize that there is something troubling them, of which they may not be fully aware, but which forces them to act as they do. Sometimes, because of my training I can help them to discover what it is, and to help correct it. I minister to their needs with a sympathy and understanding that I would not have had without my training."

The Meanin

IN THE last judgment will the King be able to commend us who are ministers of Jesus Christ with *inasmuch as ye have done it unto . . . my brethren,* or will He be forced to lament, *inasmuch as ye did it not . . . ?*

Why is it that many of us find it so difficult to avail ourselves of the opportunity of visiting from house to house, of calling upon the sick in hospital or home? Ministers can "get by" with a minimum of pastoral ministry. Perhaps many of us are content merely to get by. But it is the belief of the writer that most ministers would be more than glad to spend their maximum energies in serving the needs of their people and parish if only they knew how. Is not our reluctance to make pastoral calls caused by our failure to see how we can meet the needs of our people through this medium?

Most of us have felt the frustration of calling on a parishioner only to have the "weather" become the most significant item of the ensuing conversation. Since the weather is such a variable quantity in most parts of our country, this topic may lend itself to a variety of conversational content. But we find scant satisfaction from a pastoral visit in which this topic is the highlight. Thus, after many of these experiences, our zeal to visit may have difficulty in sustaining itself for long. It seems in order, then, to consider practical means whereby the pastoral ministry may serve more helpfully the needs of our people.

Regrettably, tradition has tended to picture the minister as one who gives advice. In former times he was often the best educated person in the community. Thus his advice was sought and respected. In modern times, however, the minister is but one among many who have detailed academic training. Further, we are coming to see that each individual must assume the major responsibility for his own response to life. Givers of advice—ministers or others—are not in demand as they may have been in the past.

Yet all people stand in need of help, and to serve this need the minister must alter his role from adviser to that of "fellow traveler." Instead of being a critic, he becomes a companion. Instead of being a spectator of the problems of others, he becomes a player. By sympathetic imagination the minister enters into the experience of the parishioner. Together they explore the complexities of it. The minister tries to imagine how he would feel in like circumstances. By empathetic fusion he feels as his parishioner feels. He communicates this understanding to the other person. Then arm in arm, figuratively, they attempt to rise above the problem, to reduce the emotional crippling it may have, or to learn more effective ways to live with it as it is.

Something of this process may be illustrated by an experience of the writer and his daughter, age three, on a rainy day. The usual indoor amusements of the youngster are exhausted quite early in the day. Having an abundance of healthy vigor, the daughter begins to search for means of novel expression. Trailing in and out of the study, climbing up on the desk, trying to assist in using the typewriter, messy practice with pen and ink, pulling books down from their accustomed shelves—these and countless other devices are employed almost as rapidly as they can be described.

The first impulse of the writer, probably, will be the exercise of pa-

f Understanding

By J. CARLETON GREEN

In pastoral care the minister does not serve merely as an "advice giver." By using imagination and by understanding his parishioners, he can find visitation a fascinating task instead of a chore, declares this writer. He serves as pastor of the Methodist Church, West Chelmsford, Mass.

rental authority: "Please stop! Can't you see that you are interfering with daddy's work?" The implications of this advice may be true enough, but the advice proves of little use to either person. A more effective response is found when the writer, by manner and speech, conveys to the child his recognition of her pent energy and her need for letting it out. Once the child sees that she is understood, that her parents sense something of her problem, she is more inclined to find modes of expression equally satisfying to her and less annoying to her parents. Obviously, this illustration has limited application for our present purpose. Taking its main principles, though, and applying them to our pastoral visitation may help us to see how we can use them in helping to meet our parishioners' needs.

The housewife has many problems each day: some trifles, some more serious. Meeting the costs of running a household requires financial genius of the highest order. Caring for the husband and children is a full-time responsibility itself. Father also has his cares. The strains and stresses of modern industrial life, business, and professions are anything but easy. Childhood and youth are not exactly carefree. This business of growing up is beset with hazards and hardships. Where, then, does the minister fit into this picture? How can he help these families of his parish?

If we call upon our people with sufficient frequency to know them, we shall often be able to sense their difficulties. If we are aware that all of us have constant contact with many of life's rough edges, we will become alert even to the faintest signs of tension. Striving always to understand people, we will respond to any emotional feelings revealed. If our responses are sincere, our people will be encouraged to take us into their confidence. Sharing their burden, we shall help them to carry it, or rid themselves of it, or find better ways to understand and accept it. All of us are searching for people who will understand us. The minister, in his own right, in the name of the Master, under the heavenly Father, has the privilege of serving in this way.

Nowhere is the above more true than in visitation of the sick. Illness is a serious drain on our physical and psychological well-being. Our discouragements, our handicaps, our fears, our worries are magnified considerably in the presence of ill-health. The minister, if he recognizes these accompaniments to illness, can do much to render them impotent. And the same general methods apply: sympathetic understanding of the person who is ill; empathetic sharing of the feelings present; warm responsiveness. As all authorities in spiritual ministry to the sick affirm, the skilful pastor can lend much help in the physical, psychological, and spiritual recovery of the patient.

All of us are constantly searching for people who will understand us, people who will accept us as we are, people who will join us in the journey through life. Once we find such persons we are helped by them to higher levels of maturity. In these interpersonal relationships there is a power release which propels the participants nearer to life's ideals and goals. When we who are ministers realize the possibilities of this interplay of personality, then we will have new ardor to relate ourselves to as many persons as we are able. No longer will pastoral visitation be a weight "grievous to be borne." Rather, it will become a glorious opportunity in which we find numberless ways to render true help for the needs of those we serve.

The writer recognizes that the ideas expressed here are not new. Perhaps Jesus was the first to use them with such telling skill and effectiveness. Multitudes of his followers down the centuries have proved their validity. We, too, may discover their faithful worth.

The writer is indebted to the writings of such authors as Richard C. Cabot, Russell L. Dicks, Seward Hiltner, Carl R. Rogers, Paul E. Johnson, and others for a vivid clarification of these ideas. He is grateful for his introduction to them in recent graduate courses.

As this responsive understanding and concern for others is practiced by the minister, no longer will he be reluctant to call from house to house or visit the sick. Confidently he may expect the King's commendation: *inasmuch as ye have done it unto . . . my brethren.*

The books of Russell L. Dicks are getting around. Recently we received word that four of them have been translated for publication in the Chinese language. Those being published in book form are *Thy Health Shall Spring Forth, Who Is My Patient?* and *Pastoral Work and Personal Counseling*. In addition, *The Art of Ministering to the Sick*, written jointly with Richard C. Cabot in 1936, is being released in China in pamphlet form.—Ed.

homiletics

Probe for the Beautiful

By THOMAS H. MARSH

Are there illustrations in earthworms and sermons in sticks? "It is surprising what may grow into importance as one probes commonplace facts for inner beauty," says the professor of Speech, Perkins School of Theology. In concluding this series he discusses the relation of aesthetics to preaching.

A thing of beauty is a joy forever:
Its loveliness increases; it will never
Pass into nothingness; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and quiet breathing.[1]

IT HAS been said that the purpose of education is to increase the number of sensitive spots in a man's nature. For several years I have been attempting to help young ministers become more creatively sensitive to beauty. The method used in this process has been the method used by teachers of creative writing. It is not lack of material that causes either a minister or a writer to run short of ideas—it is lack of sight and insight. As Elizabeth Barrett Browning points out,

Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees, takes off his shoes, . . .[2]

The most common response to the word beauty is in relation to physical beauty. As a dictionary suggests, beauty is "a beautiful person or thing, especially a beautiful woman." However, it also points out that beauty is "anything beautiful; as, the *beauties* of nature." Further, beauty is a "quality . . . in a thing which gives pleasure to the senses or pleasurably exalts the mind or spirit . . ."

Since beauty, then, may be a quality that exalts the mind or spirit, or that contains moral and spiritual loveliness, it appears that any analysis of preaching should give consideration to beauty. The problem is in discovering and comprehending the factors that contain elements of beauty which are useful in preaching. Viewed in a broad sense, most objects and happenings (prose facts) about us contain moral and spiritual (poetic) implications. What most of us must learn to do is to become more sensitive to these prose facts and their poetic implications.

As a beginning for this process, one may jot down in a notebook any prose facts that appear to have useful implications. Then at the close of the day he can think over the list and discover whether or not any rewards are forthcoming. It is surprising what may grow into importance as one probes commonplace facts for inner beauty.

For example, a student went to lunch from class one day, and as he was standing in the cafeteria line, he wrote in his notebook: "A line of men and women in a cafeteria." A common sight, certainly, but the student reported this punch line to his class: "Life is like a line in a cafeteria: you pick and choose as you go along, but at the end of the line you pay for everything you have chosen." This is an example of a good beginning. It points out simply but forcefully a universal moral.

No one has any difficulty in appreciating obvious physical beauty such as advertisers use in attracting attention to their products. Beautiful girls are used as models for photographs in order to create a pleasing mood in connection with some article. However, the kind of beauty that is useful for preaching is not so obvious. There is an inner beauty of people and things which must be probed for implications that are not available to surface observers. Looking at the knotted hands in the painting "Praying Hands," and recalling the life of service implied in those hands, causes each of us to find a deeper beauty there than can be seen, for example, in the smooth hands of a model advertising nail polish. The deeper implications of "Praying Hands" are not as obvious as the sensual beauty of the model's hands. The aesthetic attitude must be applied to all prose facts before deeper implications, if any, become apparent. While the preacher does not consider beauty as an end in itself, as a painter or a poet might, he can well use it homiletically as a means of exalting the minds of his parishioners.

Jesus reached out and touched common prose facts of life, using them to illustrate some segment of spiritual beauty. Nature furnished him with an abundance of material for teaching. *Solomon in all his glory was not arrayed like one of these,* he said once, explaining the relative unimportance of a man's outward clothing. What is on the inside, not the outside, is the important thing about a man; therefore, do not fret about wearing apparel.

When Jesus wanted to show the strength of John the Baptist's faith, he asked John's followers, using the lowly reed as a figure of contrast: *What went ye out in the wilderness for to see? A reed shaken with the wind?*

To show how the life of the Spirit is felt but unseen, Jesus said, *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.*

Jesus saw beauty that exalts the mind in such prose facts as grapes, vines, mountains, trees, grass, chick-

[1] From John Keats' "Endymion."

[2] From Elizabeth B. Browning's "Aurora Leigh."

ens, a sparrow, a well, a gardner, a sower, a shepherd, a lost lamb, a wedding, an old wine container, and in many other things, situations, and people.

Since there are so many types of beauty, it is well for a minister to classify types of prose facts he may decide are worth noting. The very process of classifying tends to make one more sensitive to various types of beauty. A possible classification is listed below.

Dramatic beauty. This is a type of beauty that gives a feeling of power. Examples include such prose facts as a western bucking broncho in action; the roar of a locomotive going through town; the lush tones of a fine church organ; the ringing of a telephone bell at one o'clock in the morning; the hands of a surgeon performing an operation which means life or death; a stallion; the face of an old Indian; and a well-conducted communion service.

Pastoral beauty. A rail fence; a well with windlass and bucket; the odor of new mown hay; cattle wading in a stream; the soft clucking of hens; the raucous crowing of a rooster; the smell of saddle leather; a church in a country setting; all illustrate rural or pastoral beauty.

Whimsical beauty. A young puppy wrestling with a bone that is too large for him to handle. Other examples are a young colt that is mostly legs; a child trying to help another child do something; a young rabbit hopping around sniffing at grass; a child romping with a pup.

Cheap, blatant beauty. This type of beauty may be used to make the desirability of spiritual beauty more evident. Most plunder won at carnivals contains an element of cheap beauty, as do juke boxes with their changing colors; cheap perfumes; zoot suits; and red satin pillows with gaudy pictures on them.

Fresh beauty. How different cheap and blatant beauty is in contrast to the prose fact of a six-year-old girl dressed for Sunday school. Other examples are a clean kitchen; the face of a boy who is intent on fixing his bicycle; freshly ironed shirts; a wild flower swaying in the wind; children dressed for bed, saying their prayers; a birthday party for children; a boy scout dressed up with all his badges and symbols pinned on his uniform.

Romantic beauty is one of the most easily discerned types of beauty. Red roses and orchids are commonly associated with romance; also, the odor of certain perfumes; pictures of attractive women; a couple in a canoe; and the long, well-kept hair of a woman.

Reflective beauty. This type of beauty is evident in the serene face of a grandmother; or as one looks at a forest of pine trees in the moonlight of a still night; or gazes at a log cabin when the snow is deep and the cabin almost covered with this frozen liquid turned white.

Dark beauty gives a feeling of disaster or adversity lurking in the background. A geranium in a tin can placed in a window of a dirty apartment near elevated tracks; the long mourn of a coyote; the moaning of the wind on a dark night; a twisted old oak tree in the winter; the skeleton of a burned building; a defeated high school football or basketball team; a negro spiritual; taps at a funeral; a deserted church; and the face of Jesus Christ.

These examples have been given to illustrate a usable classification for identifying various types of beauty contained in common prose facts. It may be noted that the examples listed have drawn upon human senses. To illustrate this point more clearly a few additional examples will be given and classified under the senses to which certain prose facts appeal.

Sight. People and their characteristics as we observe them through sight, are a rich source of preaching material. We see how people dress, we see their hands, their eyes, their faces, their feet, and their attitudes. Objective facts such as monuments, bridges, skyscrapers, paths, lamp posts, gardens, trees, animals, fruit, snow, flowers, lightning, and spider webs are a few useful sources for sight appeal. How can a boy who has had a bird pull the broken-wing trick on him ever forget the sight?

Sound. The rustle of green corn blades in the strength of their youth contrasted with the sound of the dead blades in October; rain on the roof; the crunch of snow underfoot on a cold night, and the creak of snow under a metal wagon wheel rim; the cold-steel sound of an angry voice, or the contrasting voice of a man or woman in love; and crickets in the house—all illustrate beauty through sound. Who can fail to remember the throaty sound of a calliope in a circus parade?

Smell. Pine boards; varnish, paint, tar; frying bacon or boiling coffee on a camping trip; the odor of lilacs (especially after a rain); the smell of gun powder in the barrel of a gun soon after being fired; and fresh baked bread are odors that carry individual moods. Other odors not so pleasant include the smell of alcohol on a man's breath; the odor of cow barns; or the smell of a person saturated with tobacco smoke.

These few examples illustrate the possible use of the senses in arousing us to our surroundings. The kinaesthetic sense, the tactile, and the sense of taste, along with the feeling of heat and cold, are other areas for development and sensitizing.

A minister, of course, must be constantly awake to the implications of stories, drama, and his own personal experience as well as to the sources previously mentioned. In other words, there is little about us that does not contain useful implications for preaching. Christ said, *We speak that we do know, and testify that we have seen.* A part of a minister's job is to see the beauty in the world, experience it, then bear witness to this new experience.

In a brief but excellent discussion of "Aesthetics and Insight," Eliot D. Hutchinson states that ". . . he [the observer] may assume a creative attitude toward it [beauty], the formulation of which becomes the substance of his criticism or enjoyment." [3] He explains further that the new quantity, which is the result of this creative attitude, is a fusion of the object observed with the experience of the observer.

We are not only to feel a sense of pleasure when we observe beauty; if we observe it creatively we tend to feel ourselves become a part of the beauty. That is, if one contemplates a Gothic sanctuary and the

[3] *How to Think Creatively* (Abingdon-Cokesbury Press), p. 208.

beauty that is revealed by its lines, there is an almost unconscious sensing of the uplift of the great beams. As contemplation grows deeper, superficial relations tend to decrease and the mind becomes flooded with impressions coming not only from the object observed, but also from ideas surging within the mind. Such an experience, then, reveals as much of the observer as of the observed, and those who have little relevant background have only a shallow adventure.

The aesthetician, then, has *a* meaning come to his mind rather than *the* meaning, for he may not interpret, say, a painting with the same experience realized by the artist who did the painting. This being true, an observer of beauty may have even greater insight into its possible implications than the creator of the object.

In terms of sermonizing, think for a moment of a sermon written by a student. The teacher of homiletics reads the sermon and is stirred, not so much by the sermon as it is, but by the sensitivity of the student, by what the sermon may become if properly revised and developed.

While we can interpret and create only in terms of our experience, the very process of creating adds to our experience. The thing we need to remember most, however, is that seldom do we call on what little background we may have. Usually we use flashes from only the surface of our thinking. Objects or experiences need to be probed again and again for their implications, if the most rewarding creation is to result. A minister must preach each week, but the sermons that ring the bell are the ones that call on years of experience, giving an interpretation that has been in the process of formation and organization for months or even decades. As Hutchinson points out (in *How to Think Creatively*), there are four stages through which a worker in any field must go before he achieves depth of insight into any problem. The stages of preparation and frustration always precede the stage or moment of insight, and even after these must come the stage of verification or elaboration.

Insight into any problem, then, including the use of aesthetics in preaching, is gained only after persistent effort and constant awareness of what is taking place about us. While insight may come in a flash, it comes as a result of previous study and experience with the problem.

How does this apply to the use of prose facts in creating a sermon? A few examples will help answer the question. Suppose I see a robin hopping about on a lawn. Are there any implications in this simple prose fact that can be used in a sermon? About the only thing that comes to my mind immediately is a statement I once read which said that an earthworm three feet under ground could feel the earth's vibration caused by the hopping of a robin. This makes me wonder if human beings are as intelligent as we think we are, for we are less sensitive to a throbbing conscience than an earthworm is to the vibrations caused by two ounces of bird flesh. If I knew more about earthworms, or robins, or vibration, all of this would mean more to me, but for the present let's move on to another prose fact.

As I walk along a street, I see a display of flowers in a florist's window. Are there any implications for preaching here? Well, it would be interesting to know where each order from a florist shop for a whole day was to go, and to know just why the flowers were sent. Perhaps a birth, a funeral, a wedding, an anniversary would be among the occasions represented. Do some people try to say with flowers what others say with poetry, and still others with music? Do flowers convey more beautifully the sentiments we sometimes try to put into words? Are not the deeper needs of man satisfied only by the great intangibles of life such as beauty, truth, and love? Further probing might develop an idea for a sermon, or at least a good illustration.

Such surface observations as have been made about the above two prose facts illustrate the beginnings for more extended probing, which may result in fine material for sermons. Such materials have a simplicity and a power that illustrations from books seldom carry.

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THE KEY to an understanding of any man is the discovery of the major goal of his life. This will, then, shed light on all his thoughts, words, and acts. This is never easy, however simple it may appear at first, even with an ordinary man. With the complex personality of a genius it is a very difficult task. That this is true of Jesus of Nazareth is evident from the innumerable interpretations of his life that have appeared, especially in recent years, and their variety of opinions. The same generation regards him as a madman, a saint, a reformer, an executive, and the Son of God.

However diverse the interpretations of his life, there is, nevertheless, universal agreement on the uniqueness of his personality. His most sensitive and incisive interpreters still proclaim him, agreeing with the ancient Epistle to the Hebrews, to be *the pioneer and perfecter of our faith.* (R.S.V.)

The most persistent obstacle to the general acceptance of this insight continues to be Jesus' crucifixion and the knotty doctrine of the atonement. Even the faithful have sought to tone down the rugged reality of the cross by transforming it from a gibbet into an ornament and an altar piece. In spite of all efforts, however, either to explain the cross or to explain it away, it remains pivotal in our faith. Perhaps the Christian Church will never be able precisely to fix the meaning of the atonement, but, if twenty centuries of Christian experience merit heeding, the spiritual power of our faith cannot be maintained apart from the cross of Christ.

Of one thing we may be sure, namely, that the cross was of immense importance to Jesus. From the Gospels it is evident that he did not have to submit to crucifixion but

Goal of Jesus

A Sermon by EUGENE PEACOCK

More significant than healing, social reform, and ethical teaching, Jesus' mission pivots on the meaning of the Atonement, says the minister of St. Francis Street Methodist Church, Mobile, Ala. His text: Hebrews 12:2.

that he deliberately performed a series of acts that were certain to lead him to the cross. When the crisis came, he cast aside all other alternatives in favor of the cross. In this light, it seems certain that, regardless of what his friends and enemies thought and felt about it, Jesus himself considered his death on the cross to be the climax to his career.

The crucifixion should, therefore, provide the key to the major goal of his life. Our quest, then, takes the form of an inquiry into the answer to this question: What was the goal which Jesus believed could be achieved only by his death on the cross?

Among the many answers that have been proposed at one time or another to this question, one of the most widely accepted is that which casts Jesus in the role of The Great Humanitarian, defining his goal as that of ministering to suffering humanity. In the light of his compassionate spirit, a strong case can be made to support this interpretation. Nevertheless, we must not overlook the fact that Jesus sometimes declined to perform acts of healing. Surely none familiar with his spirit would attribute such behavior to whimsy or caprice. The only reasonable explanation must be that Jesus' major goal was something he regarded as more important even than the immediate relief of human suffering.

Other interpreters have believed that Jesus' major interest lay in the field of social reform. They have described him as The Great Reformer. Here, again, one can build a strong case to support this interpretation, for Jesus did concern himself with the correction of social injustices. Indeed, many of his disciples were so greatly impressed by this interest that they sought—on at least three occasions—to make him the leader of a revolt against Rome. To their surprise, Jesus declined to accept such a role for himself. Surely his refusal cannot be attributed either to insincerity or cowardice, for he was sincere and courageous enough to die for his beliefs. The only reasonable explanation must be that his major goal was something he believed more important than anything reformation and revolution could accomplish.

More sensitive interpreters than these have thought that Jesus' chief concern was to instruct and enlighten the hearts and minds of men in the will and ways of God to men, and have, therefore, called him The Great Teacher. In assigning such a title to Jesus, they encounter no disagreement, for The Sermon on the Mount places Jesus in front rank of the world's great teachers. Without doubt, it is the finest exposition the world has of the good life.

Jesus, however, was very sensitive toward this word "good," especially when applied to himself. Furthermore, he frequently upbraided his disciples when they were inclined to apply the term to themselves. It is patently absurd to think that Jesus' attitude in this respect was due to a low estimate on the value of moral character and decent behavior, for he established in himself the ultimate standard for both. His attitude must have reflected his concern with a goal that he believed greater than a rigorous emphasis on human conduct. Although he is truly called The Great Teacher, this is hardly an adequate accounting of his life.

What, then, was Jasus' major goal? He was greatly concerned with personal morality, the relief of suffering, and the rectification of social injustice; and these are causes worthy of any man's devotion. Yet neither singly nor collectively do they provide an adequate basis for interpreting Jesus' reasons for pursuing the course of action that led inevitably to his crucifixion. Of course, general agreement about Jesus' self-consciousness has not been reached among his disciples and likely never will be, but there is one goal in whose light the events of his life which led him to the cross make sense, whether or not he consciously formulated it in the form we shall give it. Furthermore, such a goal is in harmony with both his spirit and his teachings. It may be stated in this manner: Jesus' major goal was to reveal as much of the nature of God as man needs to know to live an abundant life, and to demonstrate in himself how to live in right relationship with God.

In the light of such a goal, of course, the important question is: Did he succeed? Many an honest man would answer "no," for in pursuing his goal Jesus lost both his following and his life. This, however, overlooks the fact that Jesus voluntarily went to the cross as the final step in the realization of his goal. Yet even his martyrdom was not unique in the sense that he died for his beliefs, for Socrates did as much. Notwithstanding his heroism, no one worships Socrates, while millions of people still

The Goal of Jesus

worship Jesus as God. Evidently, they have found a unique factor in the crucifixion which was not present in the death of the Philosopher. Wherein lies this difference?

One difference can be found in the ages of the two men. When Socrates drank the hemlock, he was seventy years old. Jesus was thirty-three at the time of his crucifixion. The one was at the end of his normal life-span; the other was at the apex of his life. The young Jesus had more to live for than the old Socrates, who had already fulfilled his three-score years and ten. Had Jesus followed the course traveled by most other people who live in constant fear of, and under, relentless pressure from the encroachments of time, he would have chosen to live out his full life-span. In laying down his life on the cross in a premature death, he overcame the tyranny of time, and thus did a godlike thing.

Its significance is suggested by the relative importance time has for a person at different age-levels. Many child psychologists claim that the first five years of a child's life are more important to his development than all the rest of his life. Much happens during those first five years. To a five-year-old, a day is a very long time. To his grandfather, however, the days flit by so swiftly that they can hardly be numbered. When this idea of the diminishing importance of time at different age-levels is projected from the level of childhood immaturity to the level of adult maturity, and on to the level of divine perfection, one glimpses an insight into the meaning of the words that *with the Lord one day is as a thousand years, and a thousand years as one day.* God is time's Master rather than its slave, and He is, therefore, timeless. Jesus rose to this divine level of timelessness in his crucifixion. In doing this godlike thing he was made like God.

This triumph over time also enabled Jesus to escape enslavement to the things which belong to time—the body and its servants. If life is of no more significance than what can be crammed into it in three-score years and ten, then it is the better part of wisdom to concentrate on those things which belong to this time-period. If, on the other hand, the most important aspect of our lives belongs to eternity rather than to time, obviously Jesus' crucifixion not only makes sense; it is the only thing that does make sense.

This does not mean that Jesus disregarded or minimized the importance of earthly existence; he merely put it in proper perspective. In a real sense, he was The Great Humanitarian, The Great Reformer, and The Great Teacher. His crucifixion, however, asserts that man is essentially a spiritual being with an affinity for eternity whose major goal should be, not the goods of life, but rather the Good.

In fulfilling this ideal, Jesus won a further victory; namely, he actually conquered death by living primarily in terms of the eternal. He lived the only fully human life ever lived on this earth, since he is the only person who has ever lived fully in terms of the distinctly human aspects of his being. Against this background the claims of the church that he was "Perfect God and Perfect Man" make sense. They make sense because he did precisely what one would have expected God to do under the same circumstances, had one enjoyed the wisdom of hindsight, and also exactly what one would have expected a perfect human being to do. He became at-one with God and at-one with perfect humanity, and this at-one-ment through crucifixion fulfiled his major goal to reveal as much of the nature of God as man needs to know to live an abundant life, and to demonstrate in himself how to live in right relationship with God.

This coincidence of "Perfect" God with Perfect Man illuminates the claim made in the Epistle to the Hebrews that Jesus is *the pioneer and perfecter of our faith.* In doing a perfectly godlike thing and a humanly perfect thing, he evidently was and is the Savior of the world through his revelation of man's manifest destiny.

In this word "destiny" lies the clue to the meaning of man's salvation, for his salvation consists in the fulfilment of his destiny. The important thing, therefore, is to understand the *nature* of this destiny. The nature of any living thing is whatever it is potentially, as the nature of the acorn is the full-grown oak. Jesus reveals the nature of man to be Christlike personality. In other words, it is human nature to be Christian. Man's manifest destiny is to become like Christ, and in this his salvation consists.

This is what lies behind the New Testament doctrine of eternal life. Eternal life may be approached from two viewpoints, even as there are two sides to the same coin. On one side is stamped the legend: *The kingdom of God is within you.* The emphasis here is not on duration but on relationships with God. The foremost function of faith is not to keep man out of hell but to keep hell out of man. It is not to get man into heaven but to get heaven into man. This, however, is only half the truth, for eternal life also means endless life, and immortality is indeed the great hope of our faith!

The reverse side of the coin bears the inscription: "Everlasting Life." Since the disciple's life has been rooted and grounded in a right relationship to God, his personality has acquired survival-value. Consequently, the Christian personality is as indestructible as the divine Person, not through human merit but through divine mercy. An atonement has been made. Roman soldiers could destory Jesus' physical life, but they could not destroy him. The forces of evil may likewise destroy the disciple's livelihood, but they cannot take his life, for his life has been *hid with Christ in God.* Hence the "success" of the Savior and the "glory of our salvation" are made manifest.

Therefore, since we are surrounded by so great a cloud of witnesses, let us lay . . . aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. (R.S.V.)

Death--the Crown of Life

When death is viewed as one of God's greatest gifts to man, bringing physical existence to fulfilment, fear is displaced by joy and reverent expectancy. The visiting professor of Religion at Cornell College takes his text from John 14:28. (See also "What Is Your Ministry to the Dying? page 14.)

A Sermon
by
CHESTER W. QUIMBY

If you loved me, you would have rejoiced, because I go to the Father . . .

"REJOICE!" What a strange word to ring out in the face of death. Had Jesus said "mourned" or "protested" or "been troubled" we could easily understand. But to rejoice! That we find quite incomprehensible. It is stranger yet because it comes from a young man who knows he is about to meet death by torture. Presently to be betrayed, then deserted by his closest friends, falsely accused by men of supposed exceptional piety, hung on three nails between earth and sky to die amid the jeers of his tormentors, yet he says to his friends, *If you loved me, you would have rejoiced because I go . . .*

This word "rejoice" becomes still stranger as we look at these friends. How dared he ask them to rejoice? He had called them from counter and boat, and set before them gleaming dreams. They had left all to follow him. To lose him now would wreck them completely. Yet in the face of their consternation, he calls on them to rejoice. No more would they see his familiar face nor hear his kindly voice. All they had hoped of him would be blasted by death! Yet looking at them calmly, he says, *If you loved me, you would have rejoiced, because I go . . .*

Honestly, now, how can anyone rejoice in the face of death? How can any one rejoice at being cut off from the light and joys of this life or be glad at the final parting from his loved ones? How could Jesus, himself, insist that his disciples rejoice?

It is because he saw in his death the crowning of his career. Hence, that he should expect his intimates to rejoice when this last splendor came to him whom they loved, is actually understandable.

The good fortune of our friends always sets us to rejoicing. When the baby is born we rejoice with the new parents and grandparents. When the son graduates we congratulate him and his father and mother. When the daughter marries we wish her well; also her parents and in-laws. When promotions come in business or profession we extend best regards. Every good event in life finds us rejoicing with the participants in their good fortune and happiness. Because we love them we are made glad.

So our text might read, "If you loved me, you would have rejoiced because I am to be married," or "If you loved me, you would have rejoiced because I have been promoted." We have congratulations for every good event in life except its final, crowning experience—death. Then we sit down and bewail ourselves. Strange! But Jesus in his last hour rejoiced, and called upon his friends to rejoice. He saw himself coming to his life's crowning glory. In spite of its pain and shame, death was bringing him good fortune. Hence he begged of his friends, "Rejoice! because I go."

We must learn to see it Jesus' way —that death is the crown of life. All life's other gifts, however enriching and beautiful, are but preparations for death and all that lies beyond. The first of these gifts is life itself. Out of the nowhere into the here we come. As life develops there comes the second gift: our varied capacities and powers of discrimination and choice. We begin to like and to abhor, to do and to leave undone, to fail and to achieve. There comes life's third great gift, the power to love. We yearn to give and be given unto in one full, enthralling unity of body, thought, and spirit. Finally, there comes to us that on which our highest hopes are set, the accomplishment of some good. In spite of handicaps, misfortune, opposition, and pain, some good we do; and we tingle with an exhilarating sense of victory.

These are God's great gifts to us: life, love, maturity, and achievement. *But they all become meaningless without life's last, best gift of death.*

For death crowns life. Were life to drift on and ever on, knowing no death, it would become vanity and woe. Were we to be forever shut within this narrow cage of our physical existence, life would eventually become a horror. We are creatures with capacities and powers that soon outgrow the limitations of bodily life.

As one quickly outgrows high school and is ready for the larger life of college, so do we outgrow this life. Imagine a student staying always in school and never graduating. That once occurred. A certain youth was left a stipend to be his so long as he should continue in school. The donor never suspected what might happen. The youth matriculated in Columbia University, and spent all the years of a rather long life just going to college. What folly and what tragedy! We are of dust and star,

and the stars call. The highway to the stars is death.

The disaster of Methuselah's 969 years is those nine wasted centuries. For nearly a milennium he but repeated himself. All he could ever experience of toil, love, pleasure, pain, disaster, and understanding would be his in sixty-nine years. The other nine hundred could be but vain repetition.

That is the tragedy of the Wandering Jew. He could never graduate. It became his calamity, not that he avoided death, but that he could not die. Once a generation he went through a metamorphasis and became a youth again. Down the weary centuries he could but love, toil, suffer, and age over and over again. No graduation.

If we have not learned the truth about life before we reach three score years and ten, it is well nigh hopeless that we ever will. Oh, some new fact, some clever invention, some surprising discovery, some bright painting or brilliant novel may intrigue or help us, but hardly teach us. We can hardly have experiences new in meaning. All additional years, as a psalmist knew, are but labor and sorrow. By the time the twilight falls all we shall ever learn of life's purpose and meaning will be ours. The time has come to graduate. Without death life would be an unfinished story of vain repetition. It is death, the last, best gift, that opens the way to richer glory. Death is not a destructive monster, but life's crowning gift. Life, love, abilities, and achievements are crowned by death.

"But," you say, "death is so dark. No eye can penetrate its shadow, nor ear catch a whisper from beyond. Its coming is often untimely, unexpected, and usually full of pain. Always it leaves behind loneliness and sorrow. How then can one rejoice?"

Let no man attempt to sugar-coat these facts. Death is no illusion of the mortal mind. Yet the death door is no darker than the birth door. Its mystery is no deeper.

Suppose you could have stood at the birth door? Suppose you saw the endless procession of souls being born into—what? No traveller would return to inform you. One cannot come back a second time and again be born. If you could have put your ear close to the birth door, what might you have heard? Cheers and jeers, singing and swearing, laughing and weeping, prayers of saints and curses of sinners, clatter of commerce and roar of war. Into that pandemonium you would have seen helpless souls swallowed up forever. And never would there come back from that terrifying confusion a whisper of their welfare.

Standing thus before the birth door, who of us would dare to enter? No inducement imaginable could lure our feet over that dreadful threshhold. Yet, now that we find ourselves here lo, life, with growth, love, abilities, and accomplishments! It is so wonderful that here we demand to stay, and we shrink in alarm at the brink of the death door. We are afraid to graduate. But could we actually refuse to enter the death door, it would not be long before we would find our lives petering into futility. Only as this dark door opens like the birth door, into a vaster wonder, can life come to its fuller meaning. Thus death becomes the hope of life. "Because I go, rejoice!"

This is not disguising dark death with a coat of many colors. It is not turning black into white. Great souls, when they met death, have rejoiced. John of Patmos saw it as a blaze of light in which walked white souls before the shining throne. Paul heard it as a resurrection song and saw it laying up for him a crown of life. Bunyan dreamed of it as being received by Shining Ones into the holy city. On the cross Jesus accepted it as going to the Father. *Abba, into thy hands I commend my spirit.* Death *does* wear a coat of many colors. Robing itself in purple and scarlet, and wearing a gentle smile, it comes to take us into the vaster life.

"Wait," you say, "until you have faced death deeply, and you will not talk so glibly. Wait until feeble age totters you toward the grave, wait until *your* wife is stolen away, and you will see death not as a crown, but as a skull."

But the minister does know, he walks daily with death. He attends the dying beds of the parish and shares all the funerals of his people. He meets all kinds of death continually. Is a young wife dead, and the husband crumpled with grief? The minister is there. Is a father murdered in cold blood leaving widow and children comfortless? The minister is there.

Is a childless wife bereft of both mother and husband in one swift week? Has an aged grandmother, for forty years the companion of her husband, slipped into the silence? Does the going of a little curly head leave the home a chilly stillness? Has swift accident orphaned a family of its most promising youth? Has heart's disease dropped the home's support dead in his office?

There is no death the pastor does not know and to whose victims he does not minister. He guides the dying one through the death door. He comforts the bereaved who stay behind. It is because the minister is always facing death, and because he sees how death crowns life, that he cries, *If you loved me, you would have rejoiced, because I go to the Father . . .*

In a reverent but real sense, then, we ought not to keep silent, but to congratulate one about to die. He is about to graduate. Do we not felicitate others on their good fortune? Ought we not to congratulate those to whom good death has come, as Bunyan has Mr. Greatheart congratulate Christiana on her approaching the river dividing time and eternity? So actually did the noted Scotch divine, Alexander White. Learning on Christmas morning that one of his finest members had just died, he sent a postcard—there were no phones—to the widow stating, "Think, Mary, what a wonderful Christmas is this for John! A.W."

Beyond the death door, *it doth not yet appear what we shall be.* But we will not fear, for Christ is there, and *we shall be like him; for we shall see him as he is.* That is death. All restrictions of the flesh, all limitations of our earthly career removed. We close our eyes, our clay slips away, and lo! *absent from the body . . . present with the Lord.* Face to face with him—that is death. *Because I go to the Father, if you loved me you would rejoice.*

PREVIEW OF METHODISM

"Our Church" in the Advance

Beginning last month and continuing through March, 1951, the subject of study in the Advance is "Our Church." Leaders in the Advance propose three phases for this preaching and teaching endeavor.

The first is "The Early Church," or more especially the church of the New Testament. Books recommended for this period of study are *The Beginning of Christianity*, by Clarence Tucker Craig[1] (366 pp., $2.75); *New Testament History*, by Harris Franklin Rall (314 pp., $2).

"The Reformation Church," is the next theme, beginning October 22. The study aims to inform Protestants of the significance of their movement. Two selected books are *Protestantism*, W. K. Anderson, ed. (282 pp., $2); and *Primer for Protestants*, by James Hastings Nichols (Association Press, 151 pp., $1.50).

Third subject, beginning November 19, is "The World Church." The purpose is to inform Methodists about the movement today toward Christian unity. Books chosen for special study are *World Christianity* by Henry P. Van Dusen (302 pp., $2.50); *Toward a Reborn Church*, by Walter M. Horton (Harper & Bros., 122 pp., $1.50); and *The Church and the Changing World*, by G. Bromley Oxnam (new).

General aim for the emphasis on "Our Church" is to have the above subjects taken up in pulpit and discussion groups. A guide for pastors, by Harris Franklin Rall, has been published and mailed to all Methodist pastors. Extra copies in limited numbers are available on request from the Advance Office, 740 Rush St., Chicago 11, Ill.

For the first three months of 1951, Methodists are urged to study their own denomination. A book entitled *Endless Line of Splendor*, by Halford E. Luccock, has been prepared for this purpose. It presents sixty colorful episodes from Methodist history. The price is 75 cents a copy.

[1] Books listed are published by Abingdon-Cokesbury Press unless otherwise noted.—Ed.

Giving Increases

A report of the executive director on the financial phase of the Advance issued July 12 shows an increase in giving for Advance Fund Specials and World Service; but annual apportionments for the whole church have not yet been reached.

Income for Advance Fund Specials during the calendar year 1949 averaged $160,000 monthly. The suggested minimum estimate for the current quadrennium is $250,000 monthly, making a total of 12 million dollars for the 48 months.

During the first six months of 1950, however, Advance Specials have averaged $390,735.44 per month. An average of $310,394 monthly for the remainder of the quadrennium is necessary in order to reach the goal of 12 million dollars.

The goal for World Service is an increase of 33 1/3 per cent above the 1944-48 apportionment, or a total of $7,903,379 annually. So far the fiscal year 1949-50 has been the year of greatest receipts during the Advance. They totaled $7,813,597, or a 30.24 per cent increase over the previous quadrennium.

Week of Dedication receipts on June 30, 1950, totaled $627,082.81, which is a decrease of $205,802.90 as of the same date last year.

YOUNG PEOPLE CAN SERVE

As a new school year begins, the Board of Hospitals and Homes urges ministers to keep before themselves the opportunities for Christian service for their young people. *Careers for Christian Youth* is a popular publication outlining such service.

With renewed fall activities of the local church the leaflet *The Local Committee on Hospitals and Homes* can help pastors outline the year's activities of this committee.

Of Such Is the Kingdom, a double-fold leaflet with attractive photographs, tells the story of homes and agencies of The Methodist Church caring for children. Use of this pamphlet can stimulate interest in this activity.

All the above materials can be obtained for free distribution upon request from the Board of Hospitals and Homes, 740 Rush St., Chicago 11, Ill.

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least two months before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

Sept. 24-Oct. 15—"The Early Church," theme for the Advance.

Oct. 1—World-Wide Communion Sunday.

Oct. 22-Nov. 12—"The Reformation Church," theme for the Advance.

Oct. 24—Seminar on "The Ministry" for teachers in 1951 Pastors' Schools, Northeastern Jurisdiction, Commodore Hotel, New York, N. Y.

Oct. 24—United Nations Day.

Oct. 29—World Temperance Sunday.

Oct. 31—Reformation Day.

Oct. 31-Nov. 2—State directors of the Methodist Student Movement meet, Turkey Run Inn, Marshall, Ind.

Nov. 6-10—Florida Pastors' School, Lake Alfred Hotel, Lake Alfred, Fla.

Nov. 12—World Peace Sunday.

Nov. 12—Men and Missions Sunday, sponsored by the Laymen's Missionary Movement.

Nov. 15-16—South Central Jurisdiction Joint Radio Committee meets, Gulfport, Miss.

Nov. 16-17—Commission on World Peace, annual meeting, Chicago, Ill.

Nov. 19-Dec. 17—"The World Church," theme for the Advance.

Nov. 20-23—Annual Conference on Ministerial Training, Garrett Biblical Institute, Evanston, Ill. Subject: "Pastoral Care."

Nov. 23—Thanksgiving Day.

Dec. 4—Executive Committee, Commission on Chaplains meets, Buck Hill Falls, Pa.

FALL EVANGELISM BEGINS

Christian Education Week this year marks the beginning of a six-months period of evangelism under the Advance for Christ and His Church.

While this is an interdenominational project, the Division of the Local Church usually chooses a theme for Methodist church schools during Christian Education Week. This year the Methodist theme is "Good Teachers—Good Churchmen."

This theme is particularly appropriate for the evangelism emphasis of the Advance since good teachers are also good evangelists.

From October through March Methodist church schools are urged to do three things: (1) Increase membership, (2) increase attendance, (3) win members to Christ and the Christian Church.

The Ministry

The Commission on Ministerial Training has special responsibility in the program of the Advance for 1951 dealing with "The Ministry." In preparation for this emphasis, which begins in February, 1951, a seminar will be held in each jurisdiction for the teachers in the 1951 Pastors' Schools. The first one was held last month in Chicago for the North Central Jurisdiction.

The annual Evanston Conference on the ministry is scheduled for November 20-23 at Garrett Biblical Institute. It is primarily for deans of Pastors' Schools and members of Conference Boards of Ministerial Training. Theme for this year is "Pastoral Care." Manuscripts for a symposium will be read and evaluated at this conference.

In co-operation with the Inter-Board Committee on Christian Vocations, recruiting conferences are being set up for this fall and next spring. The purpose will be to give young persons the challenge of the ministry and other full-time Christian vocations.

WEEK OF DEDICATION PLANS

A manual for charge lay leaders is being prepared for church-wide distribution by the Board of Lay Activities at the request of the Week of Dedication Committee. Its purpose is to highlight for lay leaders ways in which they can help in planning for the 1951 observance of the Week of Dedication, which will be February 18-25.

The manual will list specific ways in which charge lay leaders and others in the local church can blend their efforts with those of the pastor in making advance preparations for this observance.

It suggests steps that may be taken to make the entire membership conscious of its full implications as a time of spiritual rededication and stock-taking on the part of the serious Christian as he faces his obligations as a churchman.

This manual is a co-operative project of the Board of Lay Activities, the Week of Dedication Committee, and the Advance office. Publication date will be announced later.

LESSONS LISTED

Several annual listings of lessons and courses for the church school are now available, according to the staff of the Editorial Division.

These include *Chart of Lesson Outlines, 1950-51; Guide to Study and Program Materials for Methodist Youth, 1950-51;* and *Brace Up Your Minds, 1950-51* (listings for adults). These are free and available from the Methodist Publishing House serving your territory or from the Service Department, Box 871, Nashville, Tenn.

Outlines of Curriculum, 1950-51, is available at 50 cents a copy from The Methodist Publishing House.

Annual Conferences

Oct. 18—*North Alabama.* Trinity, Tuscaloosa, Ala. Bishop Purcell. Host, E. S. Butterly, 1200 Twelfth Ave., Tuscaloosa, Ala.

Oct. 18-22—*Tennessee* (C). McCabe Temple, Martin, Tenn. Bishop Kelly. Host, L. P. M. Robinson, 109 K St., Martin, Tenn.

Oct. 19-23—*Virginia.* The Mosque, Richmond, Va. Bishop Peele. Host, W. C. Gum. General chairman, J. W. Turner, 6100 Paterson Ave., Richmond, Va.

Oct. 24-29—*South Carolina* (SE). Main Street, Columbia, S. C. Bishop Harrell. Host, A. B. Ferguson, Jr., 1830 Main St., Columbia 1, S. C.

Oct. 25-29—*South Carolina* (C). Silver Hill, Spartanburg, S. C. Bishop Bowen. Host, G. A. Thomas, 269 N. Converse St., Spartanburg, S. C.

Nov. 1-5—*North Carolina* (C). St. Peters, Hamlet, N. C. Bishop Shaw. Host, J. J. Patterson, Box 951, Hamlet, N. C.

Nov. 1-5—*North Carolina* (SE). Queen Street, Kingston, N. C. Bishop Peele. Host, H. I. Glass, 411 Lenoir St., Kingston, N. C.

Nov. 1-5—*Southwest.* Spencer Memorial Muskogee, Okla. Bishop Kelly. Host, J. M. Smith, 543 N. 7th St., Muskogee, Okla.

Nov. 9-12—*Florida* (C). Ebenezer, Jacksonville, Fla. Bishop Bowen. Host, E. M. Hurley, 431 West Ashley St., Jacksonville 4, Fla.

Methodist Chaplains

During August, forty-three Methodist chaplains, holding reserve commissions in the Army, Navy, and Air Force, were either recalled to active duty or were endorsed for active duty beginning in September. It is expected that the equivalent, or larger numbers, will return to duty in October, November, and December.

The Army and Air Force are each asking for 300 new reserve chaplains. These are to be men from various denominations and with no previous chaplaincy experience. Some will be called for immediate duty and others at a later time. Applicants should have finished college and seminary, be fully ordained ministers, and shall not have attained their thirty-third birthday. Methodist applicants should write the Methodist Commission on Chaplains, 100 Maryland Ave., N. E., Washington 2, D. C., for information.

One of the first chaplains to reach Korea at the start of the present "incident" was Carroll G. Chaphe of the Central New York Conference. For three days he was cut off from his organization, but he returned safely to American lines. Later he was wounded by shrapnel and evacuated to Japan. Chaplain Chaphe held pastorates in West Falmouth, Mass., Seneca Castle, N. Y., and Warner, N. Y. During World War II he served in Europe. At least ten Methodist chaplains are now serving with troops in Korea.

William C. Shure and Lester A. Welliver, both members of the Central Pennsylvania Conference, were in Europe during August as part of a spiritual life mission with chaplains of the Army, Navy, and Air Force. Chaplain (Lt. Col.) Shure is attached to the Office of the Chief of Army Chaplains, and Dr. Welliver is president of Westminster Theological Seminary.

A "United Nations Chaplains Section" has been formed in Tokyo. This will include chaplains from all the United Nations forces.

UNITED NATIONS SEMINAR

Beginning late this month, and extending into November, a United Nations seminar is scheduled to be held at Lake Success, N. Y. It is sponsored co-operatively by the Commission on World Peace, the Woman's Division of Christian Service, and the General Board of Education.

SURVEY COMMISSION

Questionnaire for Pastors

Recently the Church Survey Commission (Par. 2010, 1948 Discipline) sent a questionnaire to a representative cross section of pastors in all parts of the country soliciting their comments and suggestions. Any pastor who did not receive one of these questionnaires, who would like to answer it, is invited to write to the consultants, George Fry & Associates, 135 So. LaSalle St., Chicago 3, Ill., requesting a copy. A questionnaire will be mailed immediately in response to such request.

—Church Survey Commission of The Methodist Church
Bishop J. Ralph Magee, Chairman
Bishop Clare Purcell, Vice Chairman

the idea forum

Readers are invited to contribute to this section of the magazine useful ideas on any phase of the pastor's task.—Ed.

Combating "Funny Books"

A MINISTER friend divulged a clever method that he used last year in developing good reading habits among the young members of his Sunday school classes, up to and including the intermediates. One day he noticed huge stacks of comic books in the room shared by his two sons, ages eight and eleven. Immediately realizing what a hold the comics were getting on his boys, he began to seek a way of combat.

Then one day he came to the dinner table and casually, during the meal, said to his wife, "Dear, I believe the boys are large enough to have their own library cards." He made it sound like a huge responsibility. That same evening he took his sons to the local library and explained his purpose (aside) to the librarian. At first the boys browsed, then guided by the librarian they chose some books to take home. They were issued personal cards. In a short time the boys were spending much of their leisure reading good books.

The man decided if his children could be helped by such a procedure, perhaps the children of the people in his congregation might also stand in such a need. He called together the church board of education and asked whether those who had children were laboring under such a problem. Many of them were. They agreed to try his plan, and an evening date was set for its execution. The parishioners' children were picked up and taken to the library, where, following the procedure of the minister's personal adventure a few weeks before, the entire group was allowed to choose books.

The minister and the laymen used good tact in the entire procedure. They remarked to the children that comics were good if one couldn't read very well or if one needed pictures to aid him in understanding. It was good psychology. The children still read comics occasionally, to be sure, but the important thing is that they do not waste money or time on them as they previously did. The total cost of the program was a little time on the part of the parents and minister, an understanding of the situation, and the desire to create in the children a respect for books that instruct as well as entertain.—***Paul K. McAfee.***

(*Pastor, the Methodist Church, Michigantown, Ind.*)

Missions Conference

The annual School of Missions is often so dull that the people who need to know about World Service hardly ever attend.

This year, however, we are changing our tactics. Instead of using the old name, we are now calling it a Conference on Missions. We are using outstanding laymen and laywomen as reviewers, and at each session a film illustrating some aspect of World Service will be shown.

Following this procedure, we feel that the need of missions will be effectively presented, and that more members will respond to this Christian concern.—***Clarence E. Thiele.***

(*Pastor of the Methodist Church, Adel, Iowa.*)

Annual Cleanup

Church people will respond to an invitation to share in an annual spring cleanup of the church building, and will actually enjoy their few hours of work, providing the proper preparations have been made.

For several years, our church has designated three nights of some week in May as cleanup dates. Refreshments are provided at the close of each evening's work. Good publicity is given to the event. Listed on the indoor bulletin board is the work to be done, which is checked off as it is completed.

An event in the immediate future for which occasion the church should be clean helps to interest volunteer workers. Too much stress cannot be placed on someone's knowing what is to be done, on having all necessary cleaning equipment (rags, soap, and buckets) on hand, and in being certain that the spirit of good fellowship prevails.

Our own best record was set when 103 persons in one week each gave approximately three hours of work, roughly the equivalent in time of a paid employee working steadily for more than seven weeks.—***Elmer L. Harvey.***

(*Pastor, Gobin Memorial Methodist Church, Greencastle, Ind.*)

Toward a Doctrine of the Church

[***Continued from page 4***]

III

The relevance of the question "What is the Church?" to the task of the preacher ought by now to be clear. What the Christian preacher thinks his task to be will be dependent upon what he thinks the Church to be. If the minister is to render a genuinely Christian ministry to the congregation, he must never forget that his first responsibility is not to speak for man but for God. He is not the congregation's puppet but God's prophet. When he permits the prophet to be swallowed up in the administrator, he has lost his vocation. When he pays so much attention to administrative details that he has no time for lingering in the quiet place where the Holy Spirit may speak in his soul, his ministry will fail to be all that it ought to be. When he courts popularity by tickling the ears of his congregation by saying nice things rather than true things, his ministry must fail to be fully Christian. Both the minister and the congregation must always bear in mind that while the Church is *in* the world it is not essentially of the world but of God, that in this world it is an outpost of another, a divine order—"a colony of heaven."

ADVENT PREACHING

If the Christian Church wants to "recover Christmas from its secular trappings," Advent is the time to start, declares the writer, a Methodist pastor. He gives his ideas for worship and preaching on the four Sundays in the Season of Expectancy, December 3-24 this year.

Preaching the gospel effectively within the framework of the Christian year need not stifle spontaneity. Few contemporary preachers are more creative than Paul Scherer, whose preaching always has found direction from the pericope. A friend of the New York clergyman was accustomed to refer to such preaching as being from the "periscope." (Perhaps this is an apt mistake. Preaching which takes its perspective from the significant seasons of the Christian year may remain submerged in the vast ocean of Christian truth and yet take its bearing from the factors in the life of Christ which emerge above the total body of Christian teaching.)

Advent is the Season of Expectancy. Goodspeed's translation of Jesus' promise, *You shall have what your faith expects* (Matthew 9:29) may furnish a theme for the four Sundays. The spiritual miracle of the advent of God in our lives through his Son is not likely to recur unless we are expectant. The thoughtful preacher will do much to quicken the hope of his people and prepare them for the innovation of the Spirit. Surely the God who took centuries to fit his people for the advent of the Son will look with favor upon the preacher who allots four Sundays in order to prepare his people for the reception of the Spirit.

The Book of Worship contains helpful suggestions for guiding the congregation in the season of preparation. On page 35 there is an especially prepared order of worship for Advent. A call to worship for each Sunday during Advent is suggested on page 151. The scripture sentence (page 150) and appropriate prayers (pages 151-153) will prompt the mood of the season both for pastor and people. If the Holy Communion is to be observed a special lectionary is suggested on pages 388-389.

The Way of Holiness

December 3, First Sunday in Advent. Isaiah 35; John 4:34-38.

If expectation is the key word for Advent, certainly "preparation" will be much in the mind of the minister. He will find running through the scripture sentences the familiar words, *Prepare ye the way of the Lord, make straight in the desert a highway . . .* Much of the background reading will need to be done in the realm of the moral preparation of the Hebrew people as God sought to prepare them for the first Advent. Many books set forth this moral foundation of the Hebrew-Christian faith. Among contemporary books few relate the prophetic tradition to Christ better than Gordon Pratt Baker's *The Witness of the Prophets* (Abingdon-Cokesbury Press, 1948). Three chapters deal especially with this relationship and their titles suggest a series of sermon themes for this season: "Jesus—the Heir of the Prophets," "Jesus—the Prince of the Prophets," and "Jesus—the Hope of the Prophets."

Certainly righteousness and the way of holiness have always been in the vanguard of God's self-disclosure. The poetry of the Isaiah passage presents figures of speech describing the moral awakening and its attendant blessings which ought to quicken the dullest imagination. *The desert shall . . . blossom as the rose. . . . The eyes of the blind shall be opened . . . the ears of the deaf shall be unstopped. . . . The lame man leap as an hart, and the tongue of the dumb sing.* Weak hands shall be strengthened. With confidence the fearful of heart may be told, *Be strong, fear not: behold your God will come . . . and save you.* There are waters in the wilderness and streams in the desert. The highway shall be called the way of holiness. The whole treasury of moral insight contained in the law and the prophets is available to the preacher who would give priority to the righteousness of God as forerunner of the advent of God's Spirit in the World.

The New Testament lesson in John 4:34-38 may be used either to illuminate the sermon on "The Way of Holiness" or as the basis of a separate study. Jesus declares the purpose of his life, *My meat is to do the will of him that sent me . . .* While God has taken centuries to unfold the divine purpose there is a terrible urgency about our obligation. We are not to say, *There are yet four months, and then cometh harvest . . .* The uplifted eye will see that fields are *white already to harvest.* The last two verses of this second lesson make plain that we are workers together. The fate of the Christian effort depends upon our togetherness. *One soweth, and another reapeth.* We are entered into the labors of others when we reap the fruits of the Kingdom because they have sown good seed.

What We May Expect of God

December 10, Second Sunday in Advent (Universal Bible Sunday). Isaiah 40:25-31; Luke 20:9-18.

Since this Sunday is also Universal Bible Sunday it will not be difficult to relate the Isaiah passage to the significance of God's Word. The divine unfolding is apparent through the record. There can be no assurance of the word unless there is certainty about the God who is revealed. An appropriate theme for Universal Bible Sunday may well have to do with the nature of a dependable God. Harold A. Bosley in setting forth *A Firm Faith For Today* (Harper & Brothers) argues rightly that faith in God is the foundation on which the superstructure of belief is erected.

Isaiah wrestles confidently with the problems which beset the wondering mind. The prophet is certain that in God will be found the answer. (1) *God is personal.* The Creator knows whom he has created and *calleth them all by names.* Not lacking in power nor limited in might yet is He the God who knows his children. (2) *Nothing is beyond his ken.* It is vain to believe that immoral practice escapes the moral God. No way is hid from God. Nothing escapes the immutable demands of justice. This omniscience works to good as well as ill. God is never weary; he does not faint (v. 28). (3) *God is powerful and empowering.* The God of power gives might to those who, limited to their own resources, faint, and strength he imparts to those whose lives have lacked previously the compelling power of a life-centering

urpose. (4) *God is worthy of trust and is dependable. They hat wait upon the Lord shall renew their strength.* Tasks hich require the swift will be done by those who *mount up ith wings as eagles.* Responsibilities which demand patience ill be run by those who are surprised to find that in renewed rength they are not weary. The vast amount of daily serve will be performed in life's drab valleys by those who arely share the mountain-top. Their valor is the more remarkable because they are faithful when not called upon to y or run but merely to walk. Strengthened in God's might, *ey shall walk, and not faint.*

The New Testament lesson is closely allied with Isaiah's laim of a dependable God. Luke records the parable of the ineyard. If God is dependable our trouble arises because an is not dependable. The servants are repulsed, and when e son is sent he is slain. Yet here the preacher will not ontradict what he has said one week ago. Man's hand annot crush the cornerstone. He will be bruised and crushed y dashing himself against it. The message remains unhanged. God's moral law cannot be broken. The man or ation seeking to break it meets self-destruction. One of the easons for the Christian claim, "no other foundation," is at God's base is a moral foundation. What has become truism may need to be restated. When a man jumps over cliff he does not defy the law of gravity, he demonstrates . The man who plunges over the precipice of a moral unierse is not so much punished by an angry God as he is estroyed in the senseless leap.

The Beginning of World Community

December 17, Third Sunday in Advent. Galatians :1-10; John 3:11-21.

Galatians expresses here an excellent example of the life f half-truth which needs the complement of supporting inght. *Bear ye one another's burdens, and so fulfil the law f Christ* (v. 2). Here is genuine social concern endorsed ith dedicated service. *Every man shall bear his own burden* v. 5). Man must assume his individual responsibility with- the social matrix. There is no contradiction. As Gerald ennedy's excellent volume, *The Lion and The Lamb* (Abngdon-Cokesbury Press), demonstrates, some of the great hristian insights are best seen against the backdrop of uth expressed in paradox. In the Galatian passage, the eed for social individuality is presented as a Christian bligation. We must beware of presumption (v. 3), persistent iligence will be rewarded (v. 9), and man is obligated to rove his own work. The law of sowing and reaping (v. 7,) is affirmed as it has been on the two previous Sundays f Advent.

The second lesson is also from the New Testament (John 3:11-21). If handled separately it might be titled "Imperceptible to the Light." Here is the completion of the moral law and the preparation for the Advent of the Son—God's grace as well as his judgment are continually operative in the world. The gift is available for "whosoever believeth" (v. 16) but it is also necessary that man respond. There will be times when we will choose the darkness rather than the light, but this does not mean that the light has gone out. Our incapacity to see the need for renewed life will prove our unfitness to receive the higher values. Leslie Weatherhead's study *When The Lamp Flickers* (Abingdon-Cokesbury Press, 1949) contains some helpful thinking in the late chapters on man's self-exclusion from the Kingdom because of a failure to develop a response to the invasion of God's Spirit.

Divine Purpose Unfolds

December 24, Fourth Sunday in Advent. Isaiah 52: 7-10; Luke 4:16-22.

In one of the matchless passages of literature, the great unknown Prophet of the exile holds out the promise of fulfilment for the hopes of His people. Good tidings, publishing peace (how this echoes the longings of the multitude in every age), publishing salvation (which gives meaning and content to what the world may easily read into the word "peace"). *Thy God reigneth!* We end the expectation where we began it. The universe is dependable in spite of man's disobedience because no one can thwart God's sovereignty. The holy arm has been made bare before all nations.

No more fitting passage for the preparation of Christmastide could be used than the Lucan account of the declaration of purpose made by Jesus in the temple. The Master binds up the past with the present (quoting from Isaiah 61:1) as he outlines the platform for the fulfilment of his mission on earth. The Gospel is for the poor. It will heal the brokenhearted, deliver the captive, recover the sight of the blind, and set at liberty the bruised.

Available for the preacher on the eve of Christmas is the matchless poetry of the gospel accounts. They afford an unequaled medium for the unfolding of the divine purpose. But the Advent of God's Kingdom which John the Baptist insisted was at hand with the coming of Christ, and which Christ encouraged us daily to petition in prayer, will become a spiritual reality only as we are expectantly prepared to receive it. The Christian Church can scarcely recover Christmas from its secular trappings unless the four Sundays of Advent are used to set the moral and spiritual stage for the appearance of the King of Kings.

Liturgical Question Box

QUESTION: *Should a minister who desires to wear clerical garb begin gradually in a new charge or all at once?*

ANSWER: Presuming that you wish to follow the increasing custom of wearing a clerical collar and vest in your visitation and administration, the manner of introducing the custom should vary according to conditions. Many have taken the lead given by almost all of our bishops and have worn clerical garb on special occasions. They have found that in certain situations it is almost necessary. Not long ago I saw a picture of several bishops who are noted for their lack of ecclesiasticism and their insistence upon informality. In this picture, however, they were all dressed in clerical garb. The answer was that they were in a foreign land where a minister either wears clericals or is not considered a minister. In many of the mission fields clericals are almost a necessity.

A prominent churchman whose attire is often informal to an extreme explained his "backsliding" in this respect by saying that he knew when he was licked—and he seemed to enjoy his surrender and his collar.

There is nothing sacred about a collar or a vest, but I have noted that it does help to remind a minister—and his congregation—that he is a man with a mission.

One thing should be said. No man should make an issue out of ecclesiastical haberdashery. He can preach and pray just as well in a sack suit as in a gown. But the tendency is all toward clerical garb, and I think it is a good thing.

—R. P. Marshall

your right to say it

IS THIS PLAGIARISM?

C. L. Moore • *The Methodist Church Pleasant Unity, Pa.*

The article "The Minister and Plagiarism" [by Webb B. Garrison, Sept., p. 16] raises more questions in my mind than it answers. I think I understand what plagiarism is and I try to be honest. But it is the matter of the copyright law that bothers me. Please note that my quarrel is not with Mr. Garrison, but with the law, if it is what he says it is.

According to the article I seem to have been guilty of breaking the law all during my ministry. As I understand the article, the law protects copyright material used either orally or in print. All my ministry I have been guilty of quoting from the *American Standard Version,* which is copyright material. Nor have I ever had written permission so to use the material contained therein. Again, through the years, I have taken extensive notes upon books that I have read, much of the notes being verbatim quotations. Since typewriting is a reproduction of material, I have been guilty, again, of violating the copyright law. Once more, in my church bulletins I have used invocations taken from the Book of Worship . . . without permission from the publishers. . . .

The thing I want to know is, just how asinine is this copyright law? I thought that when I bought a book from a publisher that I had some right to use the material therein. If I understand it correctly, it is as though a baker were to sell me a cake delivered in a glass container and say, "Now, you can look at this cake, but do not eat it." . . . Just what rights do I as a purchaser of a book have, if any, under the copyright law? Must I sell all my books of later than 1892 vintage and cancel all subscriptions to current periodicals, lest I be guilty of violating the copyright law by an occasional quotation in a sermon? I was always under the impression that it was more honest to give a direct quotation than an indirect one.

APPRECIATES BOOK SECTION

Allan G. Gray • *State Street Methodist Church, Saginaw, Mich.*

Your book review columns in The Pastor provide an excellent appraisal of current literature. . . .

A READER IS SHOCKED

James Irwin • *Chester, Nebraska The Methodist Church*

I was shocked to learn of your poverty of good grammar in the next to the last paragraph of your editorial in the July issue.

You have "It is Him we seek . . . It is Him who calls today's world . . ."

Since Christ. (referred to by the "Him") is the subjective complement of "it," the word used should be "He and not "Him."

Please don't get me wrong on the subject. I'm not a crank on grammar. But I do think that the elementary rules of grammar should be observed by the editor of such a fine journal.

NEED FULFILLED

Elmer O. Wedin • *Van Nuys, Calif.*

I'm enclosing a money order for a year's subscription to The Pastor. Although I'm not a member of The Methodist Church, I greatly enjoy The Pastor. It fulfills a great need in a pastor's busy life and work.

K. Morgan Edwards • *First Methodist Church, Glendale, Calif.*

. . . Every good wish to you for the continuation of your splendid editorial leadership. There is no other publication which comes to my desk which combines so many resources for the varying needs of the pastors of both small and large churches.

MISSED THE POINT

Franklin C. Hubbard • *Hendersonville, N. C.*

"None so blind as they that will not see." I fear that Brother Powell in protesting my article, "Different Breed of Cats" [June, p. 8], missed the point entirely.

I thought I made the purpose of the article clear. It was set forth in the first paragraph: ". . . I had noticed accepted supplies were, to some extent, shunned by regular conference members; given the least desirable charges, and at the lowest salaries. . . . I could not understand why, in the company of fellow ministers, they were not accepted on equal footing."

And in the fourth paragraph: "I believe the call to preach comes from one Source and one Source only and that the differentiation so apparent is not only *unbrotherly but unchristian.*"

If I failed in making my point. I a sorry. My object was not to attack any manner the regular conferen members or their work or their sac fices in their climb up the ladder. N one knows better than I this work a sacrifice. As a layman I fought ha to make that climb just a little easi for the pastor of the church where held my membership.

Criticism of any system is dangero because it hurts the precious pride those supporting such a system. I ne point only to the struggles of Jo Wesley and Whitefield in the early da of Methodism. Besides, I am not tempting to change a system. I a merely appealing to those of us in t Methodist ministry to treat o brothers with a more Christ-like spir

Brother Powell's rebuttal is ve good. . . . However, if others read t article and received the impression th I was criticizing conference membe I regret the misreading of the article. merely wished to arouse a different titude toward accepted supply past and to have them accepted with Chr tian brotherliness.

THE CHURCH COMES FIRS

R. P. Marshall • *St. John's Chur Sunbury, Pa.*

. . . The calendars seem to be c cerned more and more with preachi texts. Should we not hold to the ginal idea of combining these w liturgical suggestions and historical m terial? A recent one [Eastertide Cal dar, April, p. 24] seems to fall do worse than usual.

One statement was: "The Protest believes that the home is the m sacred institution in life, with church as a natural extension of The Catholic assumes that the chu is the most sacred institution." . . do not believe this. Jesus nowhere s such a thing. I would say that church is the most sacred, with home as an extension. This quo statement is an example of our fu sentimental thinking about "Mothe "Home," and "Heaven" which is Christian. Jesus never exalted the h above the fellowship of believers. fact, he deliberately placed the "F lowship" first. "Who is my mot . . . ?" Definitely the home was to subordinated to the church, and early church so recognized it. church made the Christian home, not the other way round. . . .

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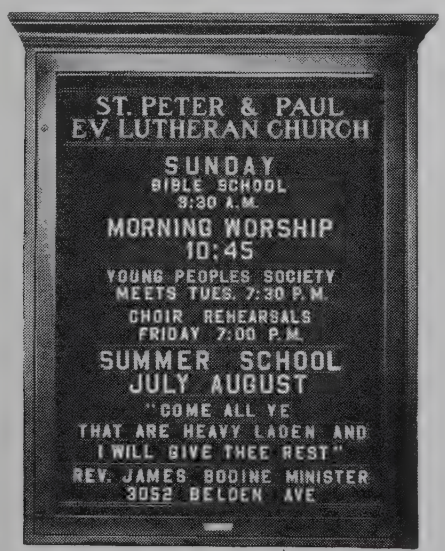

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OUR CHOICE

No longer are we allowed to choose whether we shall make sacrifices or not, for our only choice is now between the higher and the lower objectives for which sacrifices are demanded.

—Harry Rudin, in *The Christian Use of Power in the Secular World;* Woodrow Geier, ed. (Methodist Board of Education)

HELP THE LIGHT BREAK

Let us then stop airing our agnosticisms until we have done something about this prior situation—until we have faced up to the challenge of Christ. For no further light is likely to break in upon us until we have made better use of the light we already have.

—John Baillie, in *Asking Them Questions* (Oxford University Press)

THEOLOGY AND THE KINGDOM

Theology will be completed the day evangelization comes to an end, the day all nations know Christ, the day the entire world has heard the Gospel, the day Christ can come to take possession of a domain that will have been made completely ready for Him, and when all nations will each in turn have borne testimony to Him.

—Jean Danielou, in *The Salvation of the Nations* (Sheed & Ward)

CONFERENCE MONGER

Gatherings of Christians for deliberative purposes are as indispensable in the Christian Church today as they have been in the past. But there is a suspicion, grounded upon a growing amount of evidence, that conferences have been becoming more and more an end in themselves. A man who passes his days arranging for or attending such gatherings lives in an unreal world. He cherishes the illusion that something very real is accomplished when statements are formulated and set down upon paper, whether anything else happens or not. Subsequent action often consists merely in talking about previous findings in new conferences called for that purpose, and where still other gatherings are projected to formulate still further resolutions. No one can become so mechanical, so supercilious, and so spiritually wilted as a professional conferencemonger. He lives so much the world of universals that he loses all contact with the world of concrete reality, and all interest in ordinary people.

—John A. Mackay, in *A Preface to Christian Theology* (Macmillan Co.)

PRAYER IS NOT WORDS

. . . The most dispensable element in prayer are words. The indispensable elements are: a sincere belief that God is; that he is a God who speaks and is waiting for someone who really listens, and that unless his spirit prays within us we do not know how to pray.

—John Biegeleisen, in *The Heritage of the Reformation* (Richard R. Smith)

OUR FAILURE

The greatest peril to world peace lies not in our possib failure to achieve perfect constitutional forms, but in t possible failure of our own nation to bear continuing r sponsibilities. . . .

—Reinhold Niebuhr, in *Christianity and Cri*

AS OTHERS SEE US

I remember a talk one evening with a distinguished Itali business man, a man who risked life and fortune and rep tation in fighting the Facists and Nazis. He said to me o evening, "We love and admire your country. We look up it as the great leader of the world. We don't want to ha anything to do with the totalitarianism of Russia." But pleaded, "Why can't you give us moral leadership equivale to the technological and military leadership which you a giving the world?"

—Walter White, in *The Christian Use of Power in the Secul World;* Woodrow Geier, ed. (Methodist Board of Education)

THE PRIDE OF NATIONS

Alas that the world has its own way of treating t bumptious. It too says "Quit shoving!" There is a point tolerance beyond which an unpleasant person or nation ca not safely go. When an individual begins to throw his weig around, there is someone—to continue the idiom—who w undertake to cut him down to his proper size. This is t cause of much social friction and conflict. When a nati indulges in what Professor Toynbee elegantly calls "t idolization of the ephemeral self," there are other natio who at never-mind-how-staggering-the-cost will combine destroy it utterly. This is the essence of war. Thus it is di cult to imagine a maxim that is more universally recogniz as true than "Everyone who exalts himself will be humbl and he who humbles himself will be exalted." . . .

—Edwin McNeill Poteat, in *Parables of Cri* (Harper & Bros.)

THIS IS NO HERESY

Sometimes it is to an individual's credit when he d embrace an attitude that is hostile toward religion. T person who has never questioned his traditional religio ideas may well be suspected of refusal to admit new eviden Some people are religious in a compartment. They are ligious, but have not inquired deeply enough into either th science or their theology to recognize the possible confli between them. It is not uncommon to find the same per believing in a scientifically impossible account of creat on Sunday and in evolution on Monday. The individual v replaces his old faith with that of scientism has at l become aware of life's basic and baffling questions, but man or woman whose religion has remained static has necessarily found any broad or deep religious experien He may only be hiding behind platitudes and cliches. Res ance to the anti-religious crusades that sweep our worl not a sure sign of religious maturity.

—Edward LeRoy Long, Jr., in *Science and Christian Fe* (Association Press)

CRYING

Half the pleasure of crying is missed if there's nobody by o pity and comfort you.

—George Santayana, in *Atoms of Thought;* Ira D. Cardiff, ed. (Philosophical Library)

THE PEOPLE KNOW

The true minister does not need to assume a professional ole. He does not have to pretend an interest in people vhich he does not have. His people know whether he lives n and through and for them. They can tell if he is trying to lo for them what Christ himself would do in his place. People soon discover what he belongs to, not only in what ıe says but in the way he says it, not only in what he does ut in the way he does it, not only in what he is but in what ıe represents. We belong to whatever is our dominant desire, o whatever we secretly or openly worship, to whatever laims our deepest loyalty.

—John Homer Miller, in *Take a Second Look at Yourself* (Abingdon-Cokesbury Press)

ABOUT OURSELVES

Secularism has about itself a seeming modesty—a willngness to move patiently from fact to fact, a dread of ligh-flown assumptions. It numbers in its ranks many unelfish and genuinely humble men. But as a creed it is ommitted to a pride in man's self-sufficiency that the Greeks knew was the tragic flaw in life and that Christianity ıas described as "sin." To a Christian the down-to-earth, ıere-and-now realism of the secularist isn't realism at all. To him there is a more acute account of human nature in he Christian view of man as a creature of two sides, in vhom the elements are strangely mixed—marred yet not vholly corrupt, since he is at least uncorrupt enough to uspect his own corruption. . . .

—Howard Lowry, in *The Mind's Adventure: Religion and Higher Education* (Westminster Press)

HUMILITY

Do little things as though they were great, because of the majesty of Jesus Christ who does them in us, and who lives our lives; and do the greatest things as though they were little and easy, because of His omnipotence.

—Pascal, in *Pensées,* 552

DANGER—EXPLOSIVES

A chaplain in the Army has no power of command. However, Army regulations are not always carried out to the letter. One battalion of which I was once chaplain was located several hundred miles away from our station, and it was my desire to visit that battalion to see how things were going. I expressed that desire to the colonel and he approved. Two truck loads of ammunition were leaving the next morning before daylight for use by this battalion and I was to ride with them. I found myself in charge. Each truck bore big red-lettered signs on front and back: "DANGER—EXPLOSIVES." And so out across the hills rode a chaplain and his dangerous explosives.

When I knelt at the altar and was ordained a minister of the Christian Church, the bishop delivered into my hands a copy of the Holy Bible and said, "Take thou authority to read the Holy Scriptures in the Church of God, and to preach the Word." In so doing, this commanding officer placed me in charge of the most dangerous explosive known to mankind: the Holy Bible. The Bible is a dangerous thing; reading it is dangerous business; something might happen.

—Feltham S. James, Denmark, S. C.

WHAT KNOWLEDGE CANNOT DO

The general error of rationalism lay in its exclusive stress upon the discursive intellect to the neglect of the other powers of the human spirit operative in its adjustment to reality. The particular error of the rationalist belief in progress lay in its assumption that the advance of discursive intellectual knowledge would be enough to ensure the advance of the whole spirit of man.

—John Baillie, in *The Belief in Progress* (Charles Scribner's Sons)

WRONG QUESTION

"What are we to make of Christ?" There is no question of what we can make of Him, it is entirely a question of what He intends to make of us. You must accept or reject the story.

—C. S. Lewis, in *Asking Them Questions* (Oxford University Press)

ROBOTS

The final defect of Karl Marx' *Das Kapital* is that it gives a formula for a society of robots. It does not understand the meaning of a society of free men. At best it would produce a collection of bodies comfortable and well fed and with enough consciousness to be aware of their comfort. But the production of such a society would require the very freedom which dialectical determinism denies. Whether you are considering the individual or society you begin to go wrong the moment you forget or ignore or deny that free and creative individual whose singular power of free mastery lies at the very center of his life.

—Lynn Harold Hough, in *The Dignity of Man* (Abingdon-Cokesbury Press)

THE PLACE FOR PARADOX

Even the different sciences do not love the paradox whether as an idea or ideal, and try to avoid it whenever possible. They are essentially rational; where a paradox creeps in unwittingly, as it does nowadays in theoretical physics, in teaching on the atom and light, science feels it to be out of place and does not rest until rational harmony and simplicity have been achieved. In metaphysics and particularly in theology, man cannot manage without the paradox.

—Theodor Haecker, in *Kierkegaard The Cripple* (Philosophical Library)

WASTED TALENT

God has given to us affections for the same purpose for which he has given all our faculties; namely, that they might be subservient to religion. And yet how common is it among mankind, that their affections are much more exercised in other matters than in the things belonging to their everlasting peace!

—Jonathan Edwards, in *The Work of the Holy Spirit*

YOUR CHILDREN'S FUTURE

YOU guard your children's health and make brave plans for their education. But of what avail will be health or education amid the ruins of a world laid waste by superweapons of destruction?

There's nothing you can do about it—were you saying? *There is something you can do about it.* You can intensify the Christian's age-old mission—that of leading men to Christ. Such is the only hope of turning the world from the ways of hate and suicidal war.

Time is running out. Today's thinking must be in terms not of centuries and decades but of days and hours. Lift the bushel from the candle—not next week but now.

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REVIEWS

J. MINTON BATTEN, *Contributing Editor*

The Soul of a Reformer

HERE I STAND, A LIFE OF MARTIN LUTHER, *by Roland H. Bainton, Abingdon-Cokesbury Press, 422 pp., $4.75.*

Here in brief compass is a clear, simple, rapidly moving account of the career of Martin Luther that any pastor or layman will find rewarding to read. This book belongs neither to the dry monographs of scientific history nor to the light, romanticized sketches of great men which one can read in an evening. Though written by a competent scholar who displays firsthand knowledge of the source material out of which his story comes, the style of the book is simple and direct.

The sentences are short and pointed—at times, I feel, too much so to achieve beauty of style, which demands variety and nobility and elegance appropriate to the theme. But the day of Gibbon and Macaulay is past, and the average reader will be pleased rather than annoyed with the simple sentences. Certainly the book is not monotonous, for the abundant use of source material lends variety and charm. Luther himself was a literary artist, and even in translation his words are commanding and inspiring. Professor Bainton's translations, the work of an accomplished linguist, are excellent, especially the poetry. Note his rendition of "A Mighty Fortress Is Our God."

Since the book is primarily a study of Luther's religion, it begins very appropriately with his personal crisis of faith in the Augustinian cloister at Erfurt. Really, from start to finish the book is an internal history, a study of Luther's interior life, his soul. The first twelve chapters move along of course in a chronological sequence, but then in chapter thirteen the author begins a systematic and graphic presentation of the Reformer's thought. Chapter fourteen is excellent, perhaps as good a treatment of vocation and politics as Luther interpreted them as there is in print.

The average Protestant, who knows little about his historical origins, will find chapters eighteen through twenty unusually informative and valuable. Here he will find an explanation of the cause of the ideas, forms, and ceremonies of his church. Luther is the father, or, more accurately, the progenitor, of all the great conservative churches of Protestantism. Even the Baptists show some kinship with the great Reformer.

Unfortunately, the last chapter in the book is not in keeping with the rest. Perhaps this is the fault of Luther, not the author. His career did peter out in the end. The older Luther was almost trivial. But the book would have been greatly strengthened if those instances from the career of Luther after the Confession of Augsburg had been treated together in one chapter and then a final chapter added in the appraisal of the whole man. Certainly the inspirational value of the book would have been preserved throughout, and the reader would have been left with a final, concrete, lifelike picture of the man.

This book has genuine merit. Really it is an American's picture of the greatest Protestant. It is comparable to McGiffert's earlier biography. Though it lacks the intimacy and understanding of Köstlin (which came only from national kinship) and the exhaustive research and detail of MacKinnon (his biography covers several volumes), it has enough of each to be worthwhile. Indeed, it will be hard for the average reader to find a more useful biography of Luther. *—William R. Cannon.*

Christianity for Colleges

THE MIND'S ADVENTURE, *by Howard Lowry. Westminster Press, 154 pp., $2.50.*

The subtitle of this book by the president of the College of Wooster (Ohio)—"Religion and Higher Education"—indicates the theme discussed in its five chapters. It is a stock-taking at mid-century, an analysis of factors working to get us where we are, and suggestions as to what may be done in the coming half century.

Facing the tendency to separate technical learning and spiritual values, Lowry declares, without panic or undue optimism, that a resurgence of concern for things moral and spiritual and their close integration into the basic pattern of culture are necessary if our age is to be saved from self-destruction. Technical training without spiritual rootage leads to "that twentieth-century creation par excellence, 'the hollow man,'" for whom life, lacking depth or meaning, becomes insignificant and therefore empty.

The crux of the argument is in the third chapter, "Liberal Education and Religion." Can liberal education include religion? Rather, can it be *liberal* or even soundly educational if it does not? The inclusion of religion, moreover, must not be merely indirect or extra-curricular. Re-

REVIEWERS

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ligion must be set on a plane of equal dignity with other areas of study. This is the responsibility primarily of the church-related college, which must develop a distinctive philosophy of education if it is to justify its existence. This distinctive philosophy must be explicitly not only religious but Christian; and it ought to pervade the whole thought and life of the institution.

The concluding chapter sets forth the thesis that a vital, informed Christianity, at once conservative and revolutionary, may become again the force that holds the world together and carries it forward into a new age. "For Christianity has struck the life of man, not just as some charming story out of time, but as a revolution out of eternity."

The book is written in clear and sometimes vigorous style. The author knows how to turn a neat phrase, but happily he does not say clever things for the sake of cleverness. The thesis will interest especially those directly concerned with the problem of religion and higher education. The parish minister who counsels young people planning for college will profit by reading it. His end, however, might well be accomplished by reading a library copy, saving his own limited book funds for volumes dealing with more fundamental themes.—***Henry E. Kolbe.***

Pastoral Counseling

EVERY PASTOR A COUNSELOR, *by Stanley Anderson. Van Kampen Press, 110 pp., $1.50.*

This book claims to be "a thorough study of all the important modern literature on pastoral counseling," which "separates the wheat from the chaff, and relates the residue to Biblical truth." The author claims to describe both the "how" and the "why" of counseling. He quotes such authorities as Carl Rogers and William Sadler at great length, but he dismisses Freud and Adler with a half phrase, because they were "humanistic and non-Christian." He seems never to have heard of the unconscious or the dynamics of human personality, although he writes frequently of "understanding" and "rapport."

At one point the author is disturbed about divorces, which he reports are on the increase. (Actually, the number of divorces has been dropping, but one does not know when Anderson wrote his book, for the text does not make the reference clear.) "What can be done?" he asks (about divorce). "Pastors can preach more on old-fashioned morality, instilling the fear of God into the minds of his hearers." And this author quotes Carl Rogers extensively!

At another point Anderson writes that "the minister should know enough psychotherapy not to harm anyone," and "should refer his mentally disturbed people to a physician." Yet he does not given one single example or symptom of a person who should be referred to a psychiatrist. He tells the minister to take "every precaution lest he be accused of rape," then adds, "these precautions will depend upon the local situation." Very helpful!

In Chapter IV entitled "How to Prepare for Counseling," the author gives four steps: "Be at Best Spiritually," "Be at Best Mentally," "Be at Best Physically," and "Be at Best Socially," but nothing is said about training beyond reading the best books upon psychiatry, which are "humanistic and anti-Christian" in the mind of the author. He cites no major leading psychiatric writer in his entire bibliography.

Only two illustrations of counseling are given from the writer's own experience, and both are filled with a rigid mind-set on the part of the pastor—both demonstrate the art of argument, not the art of counseling. Much is made of conversion, prayer, and the use of the Bible, but at no point does the author write in other than very general terms.

This book is like assembling paints and brushes for a student artist. When the materials are collected—though many are missing—the student is told, "Now do a masterpiece. I have taught you how to paint."—***Russell L. Dicks.***

Naturalism Rears Its Head

RESPONSIBLE CHRISTIANITY, *by Justin Wroe Nixon. Harper & Bros. 190 pp., $2.50.*

The first chapter of Justin Wroe Nixon's *Responsible Christianity* sent me to a volume which I have owned for almost half a century and have not reread for a good many years. The volume, containing a collection of addresses delivered at an assembly of outstanding philosophers of the time, is entitled *The Conception of God.* Those of us who read this book when it was first published found a philosophy which became the background of our preaching.

Dr. Nixon quotes from one of the philosophical addresses: "We are all agreed that the only thing absolutely real is mind; that all material and all temporal existence take their being from mind, from consciousness that thinks and experiences . . ."

Thirty-five years later, Nixon reports, another teacher remarked that the former generation of philosophers had been succeeded by another. This later group holds the contradictory thesis that "all sensory experience . . . carries with it the guarantee of the extra-mentality of its object."

The above technical language describes a change in viewpoint for religion, the significance of which cannot be overestimated. Nixon has put us all in his debt by making that significance frighteningly clear: It signifies the present day philosophy of naturalism, which "makes nature . . . the only ultimate object of knowledge, and the scientific method the only method of knowing." It signifies John Dewey's teaching that man is "an animal species finding his way about by the unique methods of the central nervous system on an insignificant planet with a very bad and variable climate." It signifies Carl Becker's declaration that "man who alone knows and aspires, lives but a brief moment in an indifferent universe that alone endures." It signifies that "leading a pure and noble life," as one of its spokesmen says, "is precisely the same thing as dressing properly and taking off one's hat to a lady. Righteousness, good manners, fashion—they are all one. The sole compelling force behind all morality is the public opinion of any given time and place."

This is the prevalent philosophy by which Christianity is challenged today and in the face of which Christianity is more responsible than ever. All this is discussed in the author's first chapter; and its title, "Our Changed Spiritual Climate," is assurance that the discussion is not academic or only an exercise in what used to be called "the passionless pursuit of passionless knowledge." It is something integrated with the most practical and social enterprises of our time.

The other chapters, "The Eternal Dimension," "The Basis of Insight," and "A New Apostolic Age," set out in lucid prose the essential spiritual content common to great religions, particularly to Judaism and Christianity. These chapters present essential Christianity in terms of modern thought, language, and life, and outline without compromise, the

with intelligent optimism, the immediate Christian opportunity and obligation to oppose the current philosophy of naturalism.

No layman will read the book without accruing the profit of new insights. No preacher will read it without gaining enlightenment and a new sense of urgency.—***Joseph M. M. Gray.***

The Make-Up of Truth

THE LION AND THE LAMB, *by Gerald Kennedy. Abingdon-Cokesbury Press, 233 pp., $2.50.*

One of our constant dangers in trying to state the truth is oversimplification. Thus we are likely to lose the very truth that we are trying to state; for truth is nearly always held in tension. With this insight Bishop Kennedy has written a book with the suggestive title, *The Lion and The Lamb.* This work is a cross between sermons that fit everybody and lectures that appeal to preachers. Possibly that is another point of tension.

In the opening chapter, entitled "Logic and Life," the author establishes the truth that while logic is interesting and necessary and useful, it can never lead to complete truth. "There seems to be something that is uncapturable by thought, and that indefinable something finally wrecks the system."

Science, he says, has often made the mistake of assuming absolute order and has been unfriendly toward revelation and miracle. Even codes of social behavior and ethical principles cannot be stated in absolute form. Where would absolute mercy lead without the tension of justice? "Christianity dares to go beyond logic because life does. It dares to say the thing that seems to contradict reason, because life does. It is not afraid to state its truth in paradoxes, because life does."

Bishop Kennedy goes on to discuss some of the specific paradoxes of the Christian faith in such chapter titles as "Sin and Grace," "Foolishness and Wisdom," "Judgment and Forgiveness," "Personal and Social," "Humility and Assurance," "Weakness and Strength," "Necessity and Freedom," "Tension and Peace," "Death and Life." Typical of his approach is this statement that sets the stage for the chapter on "Humility and Assurance": "Humility is probably the most unpopular virtue demanded by the gospel. . . . Yet, strangely enough, until a man knows humility he cannot have assurance. These two elements, oftentimes regarded as opposites, are in reality necessary to each other. The kind of assurance which does not rest on humility is a very unstable thing and does not last very long. . . . But when men dare to be humble, then they receive, strangely enough, an assurance that nothing can overcome. It is the Christian gospel which brings these two things together in a tension and a balance."

In *The Lion and The Lamb* Gerald Kennedy further establishes himself as one of the truly great preachers of this generation. His spirit is liberal and his heart is warm. He is well informed, no slave to tradition. Above all, he knows that fundamentally life is a mystery in which only Christ is the Way, the Truth, and the Life.

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Medieval Culture Develops

RELIGION AND THE RISE OF WESTERN CULTURE, *by Christopher Dawson. Sheed & Ward, 286 pp., $3.50.*

This book of the learned author gives an excellent account of the relation between church and culture during the Middle Ages (the title is somewhat vague in expressing this subject). On every page the reader feels that Dawson is not only a profound scholar, intimately familiar with the history of medieval life and thought, but also a highly cultured man who is able to penetrate into the heart of his problem concerning the interrelation of faith, politics, and poetry in the period in which the Roman Church controlled all these human spheres. It is a great joy, indeed, to be led by this expert through the centuries, and to learn in what way Christianity was influenced by ancient Roman and ancient Germanic forms of life, and in what way Christianity in turn transformed and renewed them.

In the first centuries of the Middle Ages, the inherited tradition of the Roman Empire dominated, while in later centuries the rising power of the Roman Church step-by-step came to the fore and prevailed not only within the religious, but also within the political and cultural spheres of action and creation. However, the two different aspects of life, the ecclesiastical and the secular, did at no time completely blend. A certain tension or antagonism can be observed even in the centuries when the Catholic system was on the summit of its expansion and its vigor.

In the earlier period the Christian faith had to struggle against a barbaric environment and had to adapt itself to customs and habits of a pre-Christian culture in order to survive; only thus the education and spiritualization of unlearned and pagan peoples could be accomplished. In the later period a peculiar Christian culture arose out of the struggle. Charles the Great signifies the transition from the earlier to the later period. He is the founder of a "unitary church state" in which a "theocratic conception of authority" was invested. "Now for the first time a complete break was made with the past, and Christendom enacted its own laws which . . . referred all things to the single standard of the Christian ethos."

But this ethos (culminating in the idea of saintliness) though opposed to the ethos of worldliness, never eliminated the latter completely. Therefore, a more or less "cold war" ensued between state and church, between poetical glorification of passionate love and religious emphasis laid on charity. This dualism and antagonism, however, was not altogether detrimental to the development of medieval culture. On the contrary, it deepened the religious, as well as the secular, aspirations and finally brought about the grandiose, synthesis of the opposites in the thirteenth century.

The chapter on the feudal world, chivalry, and the courtly culture seems to me particularly attractive and persuasive. Dawson shows here how the personal loyalty of the feudal tenant to his lord took on a religious tone so that finally the knight became "a consecrated person pledged not only to be faithful to his war leader, but also to be the defender of the Church." He describes the rise of the militarist orders in this light, and that of the lyrical songs of the troubadours.

I would like to raise only one objection. Dawson asserts that Hebrew religion is the cause of the dynamism of Western civilization, with its ever-changing trends and tendencies. But did not this dynamism begin in Greek and

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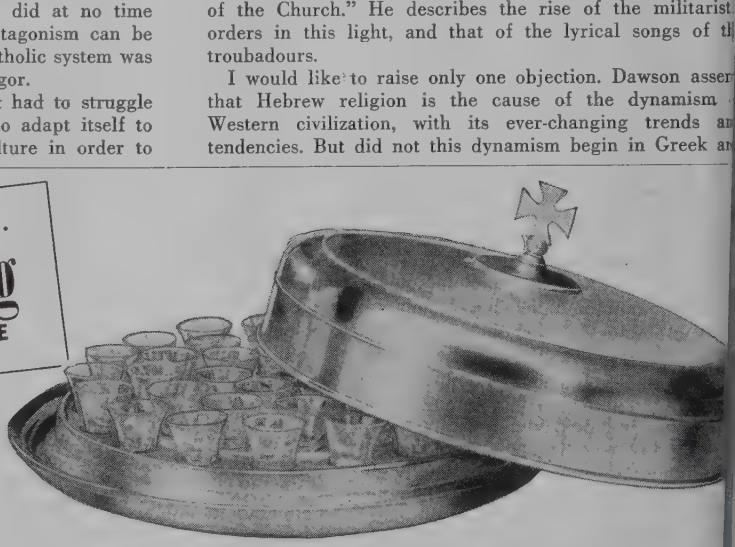

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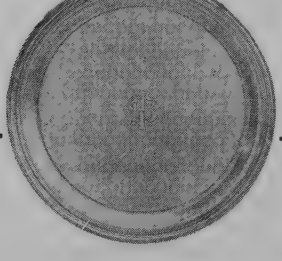

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Roman culture? And on the other hand, the same biblical religion did not prevent the Byzantine culture from becoming stagnant, and did not even protect Judaism itself against rigidity and cultural infertility. I guess that not biblical religion, but the impact of this religion on the barbaric and pagan vitality of the young Germanic peoples released the enormous forces operative in Christendom during the Middle Ages.—***Richard Kroner.***

New Urgency of Missions

THE SALVATION OF THE NATIONS, *by Jean Danielou; Angeline Bouchard, trans. Sheed & Ward, 118 pp., $2.*

This is a type of book which American Protestants seldom read. It is written by a Frenchman who is a Roman Catholic. While its title suggests a rather practical undertaking, much of its content is devoted to theology and mysticism. Reading it is a fresh reminder of the great difference between American Protestantism and continental Roman Catholicism, and it may be that we have something to gain from the experience.

At the outset the author insists "that missionary spirituality is Christian spirituality, . . . it is Christianity lived on a cosmic scale." In putting the missionary sentiment into practice, he is immediately confronted with two major obstacles: (1) the disunity of Christians (and he yearns for the return of our separated brothers"); (2) the world spread of communism (and he feels that we accomplish more "by laboring for the expansion of Catholicism [Christianity] in non-Christian lands than we do by disputing about the distribution of wealth)."

Attention is given to some of the principal religions of the world, not in a detailed fashion but in flashes of insight or in thrusts of theology. Some elements of the other religions "must live," enriched and amplified by permeation of Christian ideals, while other features of them "must die," as they are out of harmony with the purpose of God.

He uses the analogy of incarnation and transfiguration, saying that Christianity might become "incarnate" in Islam, for example, and "transfigure" it. He is keenly aware of the difficulty of winning Moslems to Christianity, but in the failure of one great Catholic worker in that field, the author finds solace in the following words: "This defeat was more important than a victory, in that it made him understand that there was only one thing for him to do: To adore the Eucharist in the heart of the desert."

Danielou has a very compact philosophy of history, and he makes the missionary enterprise central in the whole scheme of things. He cites Matthew 24:14, *And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.* Until the gospel is preached to the entire world, the times are retarded; but the completion of the task of evangelizing the nations will precipitate the Second Coming, which will bring the end of the world and usher in the Kingdom of God. This makes "missionary evangelization take on a new urgency."

This little volume may not have wide appeal in Protestant America; nevertheless, many stimulating sentences are to be found all through it. For example: "It is very important that our missionary spirituality should be centered, first of all, in God." "God's attraction is so compelling that the moment we glimpse it, it draws from our souls the cry of . . . admiration." ". . . we became painfully aware of the scandal that God is not known and is not loved. This, to me, is the true awakening of the authentic missionary spirit."—***Arva C. Floyd.***

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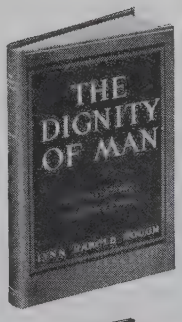

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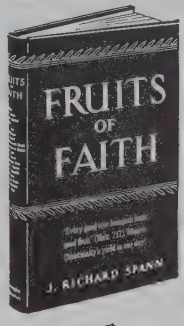

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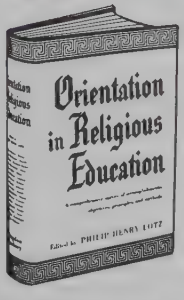

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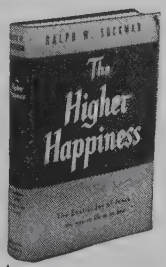

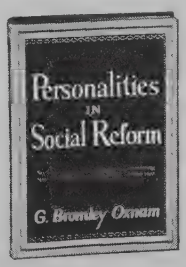

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A Portrait of the Master

THE LIGHT OF THE WORLD, *by Greville Cooke, Bobbs-Merrill Co., 470 pp., $3.95.*

"God said, 'Let there be Light.'" So opens the Prologue of *The Light of the World*, a wondrous new story of the life of Jesus by an English vicar and scholar. This work is definitely not just another attempt to set forth a biographical study of Christ's life. It is an inspired personal portrait rendered as a labor of love which required some seven years of the author's life. It is a novel that succeeds remarkably in recreating the Story of stories, the Life among all lives. Only a religious genius gifted with the pen of a poet, the imagination of a lover, the critical insight of a scholar, and the personal experience of a true disciple could ever present such a story.

The Light of the World is presented in outline as a drama in five acts with Prologue, Prelude, Postlude, and Epilogue. The major divisions deal with the Christ in the Wilderness, in Galilee, on Hermon, on the Road to Jerusalem, and on Calvary.

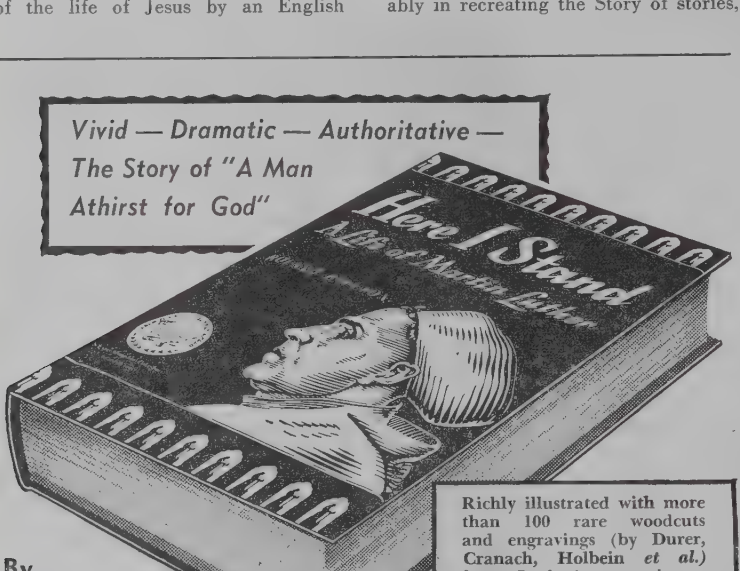
The chapter on Calvary ends with dramatic finality. "Now Jesus was dead. The light had gone out." The author saves for the Postlude the glorious experiences of the resurrection morning and Jesus' subsequent appearances to the disciples. What the "Hallelujah Chorus" is to Handel's *Messiah*, the Epilogue is to *The Light of the World*. It is a paean presented in the words of the Beloved Disciple, of Peter, Paul, and the writer of the Apocalypse, as each proclaims the glad news of Christ's victorious life, death and resurrection.

The motive for this painstaking presentation of the historical Christ is seen in the author's simple comment, "I love Him." As the artist wields his brush, the sculptor a chisel, so the author wields his words to create the narrative.

The organization of the basic scriptural materials into the form in which they are presented naturally requires liberties enjoyed only by the novelist. Yet the reader must readily admit that these liberties are safely guarded by a skilled and learned mind and a faithful heart. Even the most critical readers will find refreshment in the supportive devices such as the geography, history, culture, and traditions of biblical times, which are used as the background for setting forth Christ's immortal teachings. All who read the novel will return to the scriptures with new insight and a more intense interest.

We are fortunate indeed that such an epochal story has found a masterful presentation in our day, that even the children of this new age of darkness might behold *The Light of the World*.

—*Ralph Wilson Mohney.*



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HERE I STAND re-creates the sixteenth century—shows Luther's place within it and his influence upon it, and brings to life the message of Martin Luther for us today. It is rich in information and quotations from firsthand sources selected from the whole range of extant sixteenth-century German writings, including some never before used in any studies in English.

HERE I STAND is a fascinating story—a vivid portrayal of the man Dr. Bainton describes: "He was the father of a household, the molder of the German people, a new David playing on his harp, an emancipator of certain fetters of the spirit, the divider of the Church, and at the same time the renewer of Christendom. All this he was, and more; but preeminently, for his own time as well as for ourselves he was a man athirst for God."

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The Church in Its Community

THE COMMUNITY AND CHRISTIAN EDUCATION, *by Tilford T. Swearingen. Bethany Press, 159 pp., $2.*

After the meeting of the first National Conference on the Community and Christian Education was held at Columbus in late 1947, the sponsoring agencies (the International Council of Religious Education and the Home Missions Council of North America) asked the conference's director, Tilford T. Swearingen, to prepare this book. It presents both the findings of the conference and the author's experience in this hitherto neglected field.

Only two chapters deal directly with the national conference. The high points and findings of the conference are described, and the conference is suggested as a basis for planning a community council or conference. Most of the volume deals with a study of the philosophy of community and a challenge to the church to cease being institution- or membership-minded, and to begin serving its community.

"It is more accurate to speak of the person-*in*-society than the person *and* society." The church should and can have such an effect on the individual *and* society so that both will be Christian in their attitudes.

"Christianity allows no *dualism* by which a man may view his churchmanship as one thing and his professional ethics as something else," declares Swearingen. A man is not a Christian *and* a lawyer but a Christian lawyer; not a Christian *and* a plumber but a Christian plumber; not a Christian *and* a politician but a Christian politician.

The nature of the community is twofold: it is both geographical and spiritual. The church's task is to keep reminding both the community and the persons who compose the community of that fact, that they both are "Children of earth and of the starry heavens." Then both the church and the community truly live.

Seven types of communities are discussed: the rural agricultural community; the rural industrial community; the county-seat town; the small city; the large city; the suburban community; and the metropolitan city.—***Fred Adams.***

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Literature on Counseling

Reviewed by RUSSELL L. DICKS

Counseling and Discipline. This book describes the use of counseling with high school and college students whose behavior has brought them to the attention of the school and university authorities. Attention is centered upon the individual rather than upon the rules he has broken, with the view of rehabilitation always in mind. The book draws heavily upon modern clinical investigation and "experimental studies of deviate behavior." The problem of whether a counselor who also holds a responsibility for discipline can do constructive and rehabilitation counseling is an old problem—one on which the present book throws much light. Over half the book is devoted to case material which is helpful and revealing. The counselors from the University of Minnesota (where this work was done) do not follow the client-centered method of another well-known Midwestern university. However, I do not believe this book will start a trend in counseling that will be revolutionary.

A Dynamic Approach to Illness. For a number of years the trend in medicine has been to treat the disease instead of the patient. This trend continued despite the articulate agitation of a group of physicians who emphasized that the patient must be treated as a whole person and not studied in parts.

Frances Upham, a social worker, has worked in the field of medicine for many years. In this book she tells how the patient feels, as well as how the social worker serves as a member of the healing team at whose head is the physician. She writes on such subjects as "Current Trends in Health Care," "The Meaning of Illness," and "Case-work Services in Illness," presenting findings related to several major diseases.

For some years we have felt that if the clergyman is to make a major contribution to the care of the patient, he too must serve as a member of the healing team. As yet this place is not assured. Actually, the social worker is still struggling for a place on the team. There is much in this book to interest the minister who must constantly go to the sickroom as he serves his people.

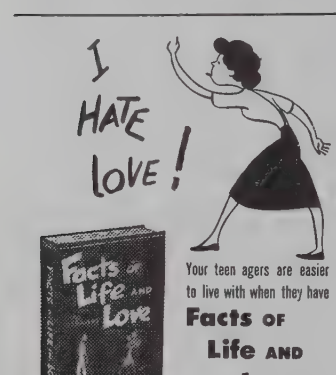
The author fails to recognize the pastor as a resource in helping sick people. In a chapter on cancer in which the author deals briefly with the terminal case, no reference is made to the work of clergymen. So long as such continues to be true in the writing of observers in the allied humanitarian professions, the pastor can take little pride in what impression he has made. I am at a loss to know whether this was an oversight of the writer or a reflection of the fact that she has not been impressed by the work of the clergy she has seen.

Psychiatry and Religion. This book was published in 1948 and is edited by the late Rabbi Joshua Liebman. It consists of ten lectures given at an institute on psychiatry and religion in Boston. It has the weakness that all compilations have, and that is its lack of unity, although single chapters stand out strongly. Part One, entitled "Where Psychiatry and Religion Meet," was prepared by a minister, a priest, and a rabbi, which is something of an accomplishment in itself. Part Two deals with "Hospital Care of the Mentally Ill," while Part Three—by far the most significant section—deals with "The Individual and His Environment." There is much good meat in this book despite its scattered presentation.

Vital Facts of Life. This is written by a Lutheran pastor and a physician for young people. Many young people and ministers will like this book because it speaks with a challenging voice on sex and God and marriage. It speaks constantly of "facts," but many of these "facts" are cast in strong preachments as the way to successful and Christian family life. It points out strongly the dangers of venereal disease and alcoholism and their effect upon marriage. These dangers need constantly to be drawn to the attention of young people. The question that arises, however, is just how much of vital mental attitudes can be established through fear. This book is rooted in anxiety.

Human Fertility. Only 40 per cent of American men are fertile. Among the five million sterile couples, husbands are at fault two-thirds of the time. This book is written expressly for infertile couples and the doctors they consult. We call attention to it here because the pastor often faces this problem in pastoral counseling.

According to the writer, the adoption of children by couples desiring them is necessary only in instances where the wife is seriously abnormal. Competent medical advice will reveal the basic cause of infertility. Much of the book deals with details of investigation concerning male fertility which will be of help in understanding the problem. This is a reference book that the minis-



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Human Relations in Modern Industry. Here is another book slightly off the main course of interest so far as the pastor is concerned; yet it deals with a vital area of human behavior. It is a study of the human or the emotional, the intangible side of the human creature in modern industry. The author brings to the study a background of extensive experience in psychology and psychiatry, holding several posts in the latter field in London. "Why work?" is one of the questions the writer raises. In the past we have worked to survive physically; in the future we will work to survive spiritually. Yes, this seems to be true if work means to join with God in the creative process—but is such work, such a sense of achievement, possible in modern industry? The author presents his material under such chapters as: "The Understanding of Human Behavior," "Fulfillment at Work," "The Essentials of Leadership," "Examples of the Application of Psychology to Industry," "Early Signs of Mental Disorder," and others. If the minister is interested in the subject of work and people, he will be interested in this book.

Counseling and Disciplining, Edmund G. Williamson and J. D. Foley, 1950, McGraw-Hill, 387 pp., $3.75.

A Dynamic Approach to Illness, Frances Upham, 1949, Family Service Association of America, 200 pp., $3.

Religion and Psychiatry, J. Liebman, editor, 1948, The Beacon Press, 202 pp., $3.

Vital Facts of Life, Carl H. Harman and E. W. Marquardt, 1949, Concordia Press, 126 pp., $1.75.

Human Fertility and Problems of the Male, Edmond J. Farris, 1950, The Author's Press, White Plains, N. Y., 227 pp., $5.

Human Relations in Modern Industry, Roger F. Tredgold, 1950, International Universities Press, 192 pp., $2.50.

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Browsing Through Recent Fiction

A Review by GERALD KENNEDY

Vincent Starrett in *Books and Bipeds* (Argus Books, 1947) makes this comment:

With references to best sellers, doesn't just the fact they are best sellers sometimes annoy you? Admirable, no doubt, as are many of the books that rocket across the land to the accompaniment of critical hurrahs and uncritical predictions, I confess that I look on current "masterpieces" with suspicion; and I refuse to read them while the uproar is at its height. That is a snobbish attitude, perhaps, but a human one, I think. Havelock Ellis understood the emotion: "It may be a foolish fancy," he wrote, "but I do not like drinking at those pools which are turbid from the hoofs of my fellow-creatures. When I cannot get there before the others, I like to wait until a considerable time after they have left."

This describes an unexpressed feeling I have had for some time. Since this attitude always seemed to me a rather churlish point of view, it gives me some comfort to know that it is experienced by another. It falls into the category of my personal reactions to salesmanship. The man who knows all of Dale Carnegie's tricks will never sell me a thing, if I can help it. Best sellers are more salesmanship and advertising than they are great books that have won their way on their own merits.

There are exceptions to this, of course. Now and again an outstanding book becomes a best seller, but a survey of the last ten years does not indicate that this is the general rule. In fact, the *Saturday Review of Literature* lists from time to time books that the editors feel have been neglected and deserve much more attention than they have received. Woe unto us when our choices are confined to the best-seller lists.

STEELE, *Debby*. So far as I have been able to observe, this book has not attained any great popularity. It is a Harper Prize Novel, but it remained hidden in the debris of my desk for several weeks. At last it came to the surface and was read. It is this reviewer's favorite for this quarter. Debby is a woman who is not very bright, and as a consequence, she has spent considerable time in a mental institution. I hasten to add that this is not another *Snake Pit*. A family takes her to live with them and help with the work. She stays until she is a beloved part of the family. If this sounds like an inadequate plot, let it be said that any plot sounds inadequate when it is stated baldly without adornment.

Debby is essentially a fine person and, although lacking in mental equipment, she is not a fool. Her observations and reactions have the sincerity and wisdom of children. But best of all, there is the love, the sympathy, the patience, and the understanding of the mother. Debby is an irritating creature, at least at first; but she is not sent back to the institution even when she asks to return. This is a novel in the great English tradition, which is to say it knows the difference between drama and melodrama.

ROBINSON, *The Cardinal*. Much of the discussion of this book has centered around the theme of its treatment of the Roman Catholic Church and its officials. It seems to have been assumed by most reviewers that it is propaganda and is to be judged therefore, on the basis of whether or not it is good propaganda. This, I suppose, is unavoidable now that the Catholic issue has become alive for many Americans. Yet it makes it difficult to judge *The Cardinal* for its literary qualities. So far as its attitude toward the Catholic Church is concerned, the book seemed to me friendly enough yet not extreme. The priest who becomes a cardinal is certainly treated with great respect by the author, and he is the kind of man any church would be proud to have as one of its leaders. Many a Methodist preacher will feel that a Catholic priest has a great deal in common with him when it comes to assignments and relations with bishops. At least one Methodist bishop felt quite at home in the parts dealing with problems of church administration.

By ANNA LAURA GEBHARD

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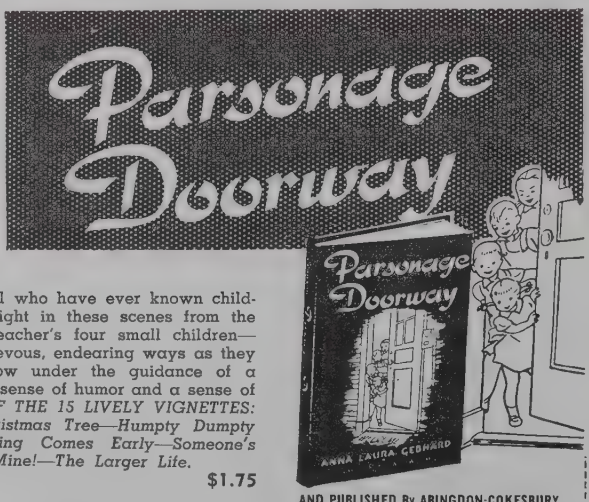
Illustrated By Janet Smalley



All parents, all who have ever known childhood, will delight in these scenes from the life of the preacher's four small children—in their mischievous, endearing ways as they learn and grow under the guidance of a mother with a sense of humor and a sense of God. *SOME OF THE 15 LIVELY VIGNETTES: The Lilac Christmas Tree—Humpty Dumpty Duaney—Morning Comes Early—Someone's at the Door—Mine!—The Larger Life.*

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But from the standpoint of literary worth, I cannot feel that this is an exceptional book. As a matter of fact, I do not think it measures up to the author's previous novels. It seems as though the writer is under the compulsion of staying within certain limits and confined to certain stereotypes. The characters, including the hero, never really come alive. I wonder if an author as well as a reader approaches a church subject with an unconscious restraint put upon him by the contemporary spirit. However this may be, a vast number of readers are purchasing this book. Maybe my lukewarmness is due to the prejudice I confessed in the introduction to this article.

HOBSON, *The Other Father.* With the most pleasant memories of *Gentleman's Agreement,* I turned to this book by the same author with high expectations. Unfortunately, they were quickly dashed. If you want to wade through page after page dealing with a father who, tired of his wife, seeks new love with a younger woman, allow me to introduce you to *The Other Father.* If you have the feeling that petty, cheap affairs of this kind belong in *True Confessions,* that they bore any half-way mature person to death, do not bother to read even the dedication.

That people do this sort of thing is obvious and is revealed by any number of divorce cases. That some of us have had friends who became involved in extra-marital affairs is also true. But that this is a proper subject for a serious writer to worry over for several hundred pages does not seem true to me. It is as improper as trying to make an adolescent's first puppy-love affair into a grand passion. Incidentally, the father is shocked when his daughter starts on the same path that he is following. I wonder if *The Other Father* is not a horrible example of what is wrong with this generation, namely, an attempt to make significant issues out of human experiences that reveal only the tawdriness and weakness of humanity.

DIVINE, *The King of Fassarai.* World War II covered the earth so that scarcely a tribe was left untouched. In an isolated part of the South Pacific, some islands were invaded by the Japanese and attacked by the Americans. After the Japanese had been bombed out, the Americans took them over and turned them into sea and air bases. The tribe on one of the islands was dying because its young people had been taken away by the Japanese. An American naval doctor was given the job of administering the island and restoring the health of the people. He found the task to be a spiritual, moral one rather than a mere matter of restoring physical health. But he was equal to the task, and by patiently dealing with the human problems involved—some of them humorous—he restored the people's morale. (Incidentally, he had an experience with his superior officer very similar to *Mr. Roberts.*)

This is a well-written book, and the main defect seems to this reader an inordinate amount of time spent on matters introductory to the main part of the book. A novel, like a sermon, ought to get to the main business in a hurry. In this book, the author seems reluctant to get the doctor to his task. But this is comparatively a minor point, and most readers will receive pleasure from the reading.

BRISTOW, *Jubilee Trail.* A college student once complained that he did not like to hear sermons because he always knew where they were coming out. That is my reaction to this book. It is an adventure yarn about the trail to California from New Mexico. The early days of Southern California, the winning of the land from Mexico, and the adventures of the pioneers constitute the material out of which the story is created. Many people like *Jubilee Trail,* which should occasion no surprise to anyone since they have been liking it for generations. There are a few changes in names and places, but the plot is always the same and the outcome never in doubt. I prefer detective yarns for my relaxation, but some prefer this kind of writing. It is mildly exciting, sheds a little light on American history, makes no contribution to American literature, and never makes a demand on the reader's intelligence.

MAX STEELE, *Debby.* Harper & Bros., 304 pp., $3.

HENRY MORTON ROBINSON, *The Cardinal.* Simon & Schuster, 579 pp., $3.50 (paper $1).

LAURA Z. HOBSON, *The Other Father.* Simon & Schuster, 307 pp., $3.

DAVID DIVINE, *The King of Fassarai.* Macmillan Co., 296 pp., $3.

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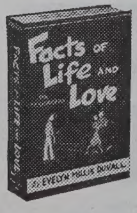

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NOTES ON THE OLD TESTAMENT, JOB, VOLS. I, II, *by Albert Barnes. Baker Book House, 2 vols., 363, 339 pp., $6.*

A reprint of a commentary on Job which was first published in 1844, 1845.

WORLDS IN COLLISION, *by Immanuel Velikovsky. Macmillan Co., 401 pp., $4.50.*

Velikovsky produced a sensation by publishing this book. He presents the theory that many of the strange events referred to in ancient history, particularly in Hebrew history, are due to the fact that the planets Venus and Mars occasionally resorted to erratic wanderings from their supposedly fixed orbits and thus caused cosmic disturbances which are reflected in the records of ancient times. This theory, though interesting, is not and probably cannot be supported by proved factual material. Some of the best informed authorities in the field, including specialists in both history and science, are inclined to suspect that Velikovsky may have perpetrated a colossal joke. Nevertheless, the volume has been a best seller for several months.

CONFLICTS IN RELIGIOUS THOUGHT, *by Georgia Harkness. Harper & Bros., 326 pp., $3.*

A revised edition of an introductory textbook on religion which was first published in 1929.

RELIGIOUS BELIEFS OF YOUTH, *by Murray G. Ross. Association Press, 251 pp., $3.*

A study of the content, origin, and life-relevance of the beliefs of young people. The study is based on a questionnaire sampling of 1,935 youths and interviews with 100 young people. The investigation was focussed on the Y.M.C.A. youth constituency, and this necessarily limits the value of its findings. An effort is made to offset this limitation by summarizing the results of similar studies of other youth groups.

OUR JERUSALEM, *by Bertha Spafford Vester. Doubleday & Co., 332 pp., $4.*

The fascinating record of an American family in the Holy City, 1881-1949. Mrs. Vester, head of the American Colony in Jerusalem, has watched the unfolding pageantry of Palestinian history for more than half a century. She has firsthand knowledge of the materials for an epic story. She tells this story with rare skill and winsome charm. Here is a record of heroic living at the crossroads of the world.

DOCTORS COURAGEOUS, *by Edward H. Hume. Harper & Bros. 297 pp., $3.50.*

Well-written stories of medical missionaries who have brought healing and light to the peoples of Africa and Asia. The volume abounds in dependable materials which can be used most effectively in developing interest in the Christian missionary enterprise.

ON THE RESOLUTION O SCIENCE AND FAITH, *by Wer dell Thomas. Island Press, 30 pp., $3.50.*

An ambitious attempt at the unific tion of the great traditions of religio philosophy, and science. But th author's short and easy method of di posing of "doctrinal problems" by t simple assertion of their "needles ness" will prove unsatisfactory many readers. A monistic concept God will hardly settle all the proble of religion. Unsolved problems rema and they are not subject to "evapo tion by exposure to a non-dualis philosophy."

YOUR LIFE COUNTS, *Hoov Rupert, ed. Abingdon-Cokesbu Press, 157 pp., $1.75.*

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YOUTH PROGRAMS FOR SI CIAL OCCASIONS, *by R Schroeder. Abingdon-Cokesb Press, 256 pp., $2.50.*

A usable collection of worship grams for youth groups, including terials for special seasons of the y topical themes, outdoor worship, candlelight services.

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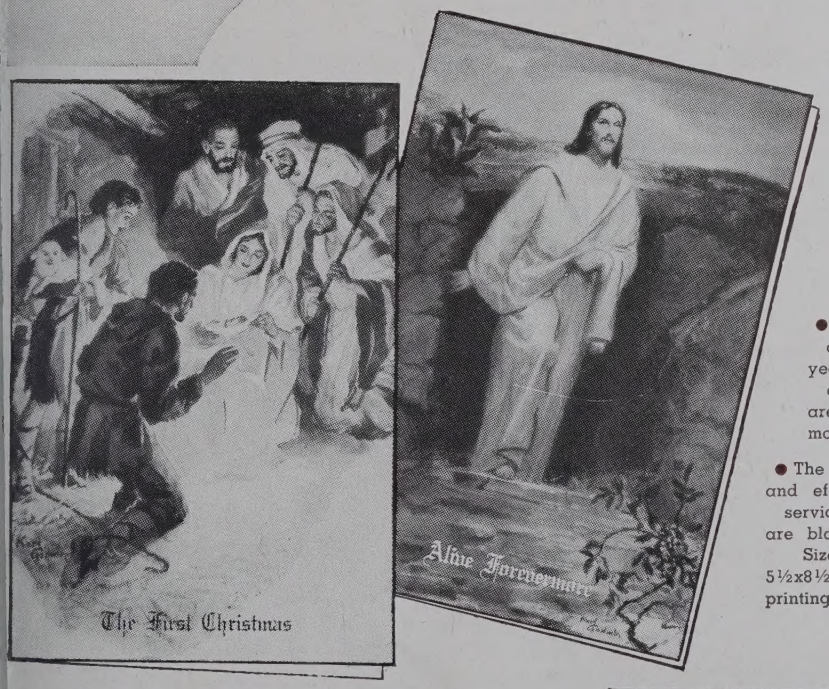

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—Charles Henry Brent, from *Things That Matter*, F. W. Kates, ed. (Harper & Bros.)